

SOME
PROPHECIES
of
HADHRAT AHMAD
A CRITICAL STUDY

NAEEM OSMAN MEMON

FIRST ENGLISH EDITION: JULY, 1990

British Library Cataloguing in Publication Data

Memon, Naeem Osman, 1946
Some Prophecies of Hadhrat Ahmad : A Critical Study.
I. Title

297.422092

ISBN 1 85372 358 4

© 1990 Islam International Publications Limited

Published by
Islam International Publications Limited
Islamabad, Sheephatch Lane, Tilford Surrey, GU10 2AQ, U.K.
Printed in Great Britain at
Raqeem Press, Tilford, Surrey

CONTENTS

PUBLISHER'S NOTE	vii
INTRODUCTION	1
1. FUNDAMENTAL RULES GOVERNING FULFILMENT OF PROPHECIES	3
2. PROPHECY RELATING TO MUHAMMEDI BEGUM AND HER FAMILY	10
3. THE MUBAHILLAH WITH MAULVI SANAULLAH AMRITSARI	24
4. PROPHECY CONCERNING PADRE ABDULLAH ATHIM	31
5. DR. ABDUL HAKEEM OF PATIALA AND HIS PROPHECIES	45
6. PROPHECY CONCERNING HADHRAT MUSLEH MAWOOD	53
7. PROPHECY CONCERNING ALEXANDER DOWIE	63

ACKNOWLEDGEMENTS

HADHRAT SAYYEDNA MIRZA TAHIR AHMAD,
KHALIFATUL MASIH IV

and

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PUBLISHER'S NOTE

Since its inception, the Ahmadiyya Movement in Islam has been a target of false accusations, malicious propaganda and fabricated lies by its opponents who have been and still are under an impression that falsehood can overcome the truth and that they will eventually be able to convince the world with their lies although the Holy Quran states quite clearly that falsehood is doomed to destruction and truth shall always triumph.

Those who are aware of the substance of the false propaganda against the Ahmadiyya Muslim Community will bear out that the allegations and accusations levied against the Movement are not new. The Holy Quran refers to similar allegations made against all other prophets of God. However, the scholars of the Ahmadiyya Community have, in the past, answered and rebutted all the allegations levied against it and on many occasions, challenged the opponents to prove their case against the Movement from the Holy Quran, Ahadith and the literature produced by the early scholars of Islam. But, none of these opponents have had the courage to come forward and take up this challenge.

With the rapid expansion of the Ahmadiyya Movement throughout the world, its opponents have now started to produce and distribute literature against the Movement in English. Since most of the Ahmadiyya literature was in Urdu and Arabic as its opponents belonged to those regions of the world where Urdu and Arabic were in vogue, a young scholar of the

Ahmadiyya Movement and a member of an enthusiastic Ahmadi family, Naeem Osman Memon, wrote a scholarly book on this subject titled, 'Ahmadiyyat or Qadianism! Islam or Apostasy?' Its third revised edition is expected to be released soon and its Arabic and French translations are near completion.

Ahmadiyyat or Qadianism! Islam or Apostasy? dealt a death blow to our opponents and none has had the courage to refute the arguments produced by the author in this book. The present title, 'Some Prophecies of Hadhrat Ahmad' is yet another publication on the same subject, basically dealing with some of Hadhrat Ahmad's prophecies which his adversaries allege were not fulfilled.

Naeem Osman Memon has done extensive research on the subjects discussed in this publication and during the course of its preparation, he has had the blessed privilege of enjoying the patronage, guidance and prayers of our beloved Imam, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, who took a keen interest in the entire project.

May Allah reward the author for his efforts, Amin!

B.A.Rafiq,
Addl. Director of Publications,
London.

IN THE NAME OF GOD, THE GRACIOUS, THE MERCIFUL

SOME PROPHECIES OF HADHRAT AHMAD A CRITICAL STUDY

INTRODUCTION

**AND WE SEND NOT THE MESSENGERS BUT AS BEARERS
OF GLAD TIDINGS AND AS WARNERS.**

**AND THOSE WHO DISBELIEVE, CONTEND BY MEANS OF
FALSEHOOD THAT THEY MAY NULLIFY THE TRUTH
THEREBY.**

**THEY TREAT MY SIGNS AND THAT WHICH THEY ARE
WARNED AGAINST AS JEST.**

THE HOLY QURAN: SURAH AL KAHF: 57

It is an essential article of Islamic faith that after the advent of Hadhrat Muhammed Mustapha^{sa}, the advent of an independent prophet, not under the yoke or authority of the Holy Prophet of Islam^{sa} is not possible. Yet within these precincts, a subordinate prophet may be raised by God who would be required to fulfil all the requisites of prophethood.

Hadhrat Mirza Ghulam Ahmad^{as} of Qadian claimed to be such a prophet within the jurisdiction of Islam, entirely subordinate to the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}. But, the non Ahmadiyya antagonists, in their attempt to judge him according to their own established criterion of prophethood, raised many objections against him which they would have found unnecessary had they first established the criterion of prophethood based on the authority of the Holy Quran and the Traditions of the Holy Prophet^{sa}.

Nevertheless, it is an undeniable phenomenon that since the advent of prophethood, God Almighty has enlightened His commissioned apostles with the revelation of His Divine will. But, it is unfortunate that man has often rejected these inspired declarations and consequently, to his own detriment, denied the Signs which God showed through the agency of His apostles.¹

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, being a commissioned apostle of God Almighty, was also a recipient of numerous divine revelations. Ironically, anxious to falsify his claim to prophethood, his adversaries have incessantly argued against many of his inspired prophecies and alleged that these were but mere fabrications which had not been fulfilled.

In recent times, the revival of this controversy against Hadhrat Ahmad^{as}'s prophecies has been witnessed once again despite the fact that the Ahmadiyya Muslim Community has successfully refuted the arguments of the critics on numerous occasions in the past.

The present publication proposes to set out a comprehensive response against the criticism directed towards such of Hadhrat Ahmad^{as}'s prophecies which his adversaries argue were not fulfilled.

1. Al Quran 17:60

CHAPTER ONE

FUNDAMENTAL RULES GOVERNING FULFILMENT OF PROPHECIES

Before one proceeds to discuss certain specific prophecies of Hadhrat Mirza Ghulam Ahmad^{as} which his adversaries allege were not fulfilled, it may be pertinent to discuss the essential rules which govern the fulfilment of Divine revelations vouchsafed to God Almighty's apostles.

One may not argue with the critics of the Ahmadiyya Muslim Community when they state that 'a prophet does not prophesy of his own accord, but he does so only on the authority of God.' However, to assert that 'every prophecy must be fulfilled literally,' as understood by the restricted intellect of a human mind, is doubtless, a naive assumption.

The recorded history of religion indicates that Divine messages have, at times, deluded persons of even the highest stature and calibre. According to the testimony of the Holy Quran, even Messengers of God Almighty are known to have often understood differently, the true purport of His divine will which had been revealed unto them.

Are we not aware of the prophecy regarding the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}'s performance of *Umra* and later *Hadj* along with many of his companions? This incident is known in the history of Islam as the Treaty of Hudaibiyya. What, may one ask, happened there?

Traditions indicate that on the authority of a Divine vision, the Holy Prophet of Islam^{sa} prepared his Companions for the sacred journey to perform the circuit of the Ka'bah at Mecca. But, he and his Companions were denied access to the consecrated precinct by the Meccan infidels and a treaty was eventually signed at Hudaibiyya under the terms of which the Holy Prophet of Islam^{sa} agreed to return to Medina without

performing the sanctified rites which he had understood to have been ordained in his vision.¹

Islamic literature bears witness that despite holding him in high esteem, the Companions of the Holy Prophet^{sa} were extremely reluctant to return to Medina without fulfilling the prophecy as understood by them.² Many years later, Hadhrat Umar^{ra} referred to this incident and stated that 'since he had become a Muslim, it was only on that day at Hudaibiyya that he was given to doubt.'³

What comments would these pedantic and arrogant scholars who argue against the fulfilment of Hadhrat Ahmad's^{as} prophecies have made, had they been present at the signing of this treaty at Hudaibiyya and the return of the Muslims to Medina without performing the sacred rites indicated in the Holy Prophet's^{sa} vision?

Another instance of how Divine revelations have deluded men of high stature may be demonstrated in God Almighty's promise vouchsafed unto Hadhrat Noah^{as}. The Holy Quran indicates that God Almighty had promised to save the entire family of Hadhrat Noah^{as} from the calamity which was destined to overtake his people.⁴

Yet, when Hadhrat Noah^{as} saw his own son Canaan on the verge of drowning, he cried out to God in utter desperation and painful wonder, reminding God of His earlier promise. However, instead of saving Canaan, God Almighty informed the agitated father that although the son in question was the apostle's own flesh and blood, yet, being an unrighteous person, he was not included, in the sight of God, among the members of Hadhrat Noah's^{as} family. This indicated that Hadhrat Noah^{as} had misunderstood God Almighty's promise which related to the apostle's spiritual progeny only.⁵

What comments, one wonders, would these dogmatic scholars have made in relation to God's promise to Hadhrat Noah^{as}, had they been present at the scene, watching from a hill top, Canaan being swept away to his eternal doom by a gigantic wave?

1. Sahih Bukhari

2. Ibid

3. Damishqi, [Hadhrat] Imam Muhammed ibn Abu Bakr ibn Ayyub:

Zad al Ma'ad fi Hadiyi Khair al 'Ibad

4. Al Quran 11.46

5. Al Quran 11.47

Do these revealed and recorded facts of history not suggest that before one ventures to discuss the delicate question of the fulfilment of Divine prophecies and God Almighty's ultimate will, one ought to be fully aware of the diverse ways in which He fulfils His word?

The overriding golden principle of God Almighty's treatment of mankind has been mentioned in the Holy Quran wherein the Lord and Master of destiny states:

'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously.'⁶

In view of this ever prevailing principle, it is rather naive to argue that all prophecies 'must be literally fulfilled as understood by the limited intellect of the human mind,' since such a view is totally misleading and fails to take into consideration, firstly, God Almighty's incomprehensible attributes of mercy and compassion and secondly, such other relevant factors as the subsequent behaviour of the people concerning whom Divine prophecies have been made.

Nevertheless, since God Almighty's attribute of mercy preponderates His wrath, no Muslim worth his salt, would ever dare restrict the Almighty Lord's right to exercise His discretion and show mercy whenever He so chooses. This right, according to the verdict of the Holy Quran and our noble Prophet's^{sa} Traditions, God Almighty has ordained⁷ for Himself and this right He exercises, even unto those against whom Divine wrath had previously been decreed.⁸

No doubt, whatever is stated by God is the ultimate Truth because He speaks nothing but the Truth. But, God Almighty is, Himself, the Master of His will and the Lord of destiny. He may predict destruction of a people and yet He may, if these people change their conduct in life, show remorse, seek repentance and begin to act righteously, pardon them and allow His overriding principle stated above to come into effect since 'God does not punish people while they seek forgiveness.'⁹

6. Al Quran 7.157

7. Al Quran 6.13

8. Sahih Muslim, Kitab al Tauba

9. Al Quran 8.34

One is also surprised to note that the critics of the Ahmadiyya Muslim Community have failed to observe the everyday phenomenon which is the life experience of every believer. Many a times, through the medium of dreams, a believer is warned of untoward accidents and impending tragedies in one's life. One can assert on the authority of the Holy Prophet of Islam^{sa} that many such potent dreams are, in fact, Divine warnings through which God reveals the impending dangers to His servants. Yet, when the recipient of these warnings repents, supplicates for forgiveness, gives alms and offers sacrifices, such ill fated dangers are, through the exercise of His mercy and forgiveness, averted more often than not.

What opinion would the adversaries of Hadhrat Ahmad's^{as} prophecies have in relation to this God – a God who informs His servant of an impending occurrence and then on account of one's repentance, supplications, charity and sacrifice, apparently, 'alters' His decree? Is He not true to His word?

According to the Holy Prophet of Islam^{sa}, it is an established fact of Islamic teachings that 'in relation to His warnings of Divine punishment, God Almighty is at complete liberty to forgive,'¹⁰ and 'sacrifice can revoke a punishment decreed from Heaven.'¹¹ Irrespective of what the critics of Hadhrat Ahmad^{as} state in relation to his prophecies, the fact remains that fulfilment of prophecies, more particularly those which augur chastisement, are entirely conditional upon the behaviour of those against whom these decrees have been issued and also God Almighty's ultimate will.¹² If He, in His wisdom, resolves not to forgive, then every word of the prophecy is fulfilled.¹³

But, if on account of the subsequent conduct of mankind, He decides to forgive and 'a prophecy which warns of punishment is not fulfilled, then its apparent non fulfilment cannot be construed an evidence of the falsification of God's word'¹⁴ since He embraces all Knowledge and He alone understands, not only the condition of a person's heart, but also, the ultimate purport of His divine word. Hence, He fulfils His word as

10. Alusi, [Hadhrat] Abu'l Fadl Shihah al Din Mahmood Baghdadi:

Tafsir Ruh al Ma'ani: Vol 2, pg 55

11. Muttaqui, [Hadhrat] Sheikh 'Ala al Din 'Ali: Kanz al 'Ummal: al Jami al Sagheer: Vol 1

12. Baidawi, [Hadhrat] Imam Qadi Nasir al Din Abu Sa'id 'Abd Allah ibn 'Umar al:

Anwar al Tanzil wa Asrar al Ta'wil

13. Razi, [Hadhrat] Imam Fakhr al Din: Al Tafsir al Kabir

14. Ibid

destined and desired by Him and not as understood and anticipated by man.

Furthermore, there is, in fact, positive evidence in the Holy Quran which indicates that Divine promises of glad tidings are also subject to change if people to whom these promises are made are found not to be befitting to receive the promised kindness. What, may one ask, happened to Hadhrat Moses^{as} and his people, the Israelites brought out of Pharaoh's captivity in Egypt?

Hadhrat Moses^{as} prophesied that God would destroy the enemies of the House of Israel and make the children of Israel inherit the Promised Land.¹⁵ To realise these promises, God brought them to the very doorsteps of the Promised Land He had ordained for them. And yet, when the Israelites proved unworthy to receive His promise, He decreed the fulfilment of His promise to be suspended for yet another forty years.¹⁶

History indicates that this righteous apostle of God Almighty, Hadhrat Moses^{as}, suffered alongside his transgressing nation and although entirely free from guilt, he died in the wilderness of Moab, without ever entering the Promised Land which had been promised to him and his people.

But since he was a faithful and trustful servant of God Almighty, he neither questioned nor doubted his Lord's word. Would the sponsors of the naive assertion that God's promises must be fulfilled without any reservation or change, irrespective of the execrable conduct of the people to whom these Divine promises are made, now dare question God Almighty on behalf of Hadhrat Moses^{as}?

Hence, when we read that God's words 'never change,' it should only be understood as an established way of God and the known fulfilment of His decrees in the past since the declaration that God's words do not change is based on such verses of the Holy Quran as state:

'Do they look for anything but [God's] way of [dealing with] the people of old? But thou wilt never find any change in the way of God: nor

15. Al Quran 7.130

16. Al Quran 5.22/27

wilt thou find any alteration in the way of God.'¹⁷

However, if God Almighty, in accordance with His own established practice, suspends or cancels His decree of punishment of a people because of certain factors which claim His mercy, as happened in the case of the people of Nineveh,¹⁸ then this apparent 'change' cannot be taken to mean a change in His word.

The Glorious Quran contains strong evidence of the practical demonstration of God Almighty allowing His mercy to excel His wrath by withdrawing His decree of punishment. A classic example of this may be found in His treatment of the people of Nineveh.

It is clearly stated in the Holy Quran that Hadhrat Jonah^{as} was sent as a Messenger unto the people of Nineveh who initially rejected the message of God on account of which God Almighty decreed a specific time and date for the destruction of these people. It is related that Hadhrat Jonah^{as} himself, was so convinced that this Divine prophecy in relation to the destruction of 'one hundred thousand or more people' of Nineveh would be fulfilled to the letter that he migrated¹⁹ from the city and waited at some distance for the news of Nineveh's destruction.

But, according to the Holy Quran, when the people of this city turned to God with genuine remorse, extreme repentance and supplication for mercy, God Almighty revoked His decree and looked upon them with mercy. The Holy Quran states in relation to this prophecy and the eventual fate of the people of Nineveh:

'When they believed, We removed from them the punishment of disgrace in the present life.'²⁰

Would the critics of the prophecies of Hadhrat Ahmad^{as} now care to argue against the prophethood of Hadhrat Jonah^{as} since his Divinely inspired prophecy was not fulfilled as anticipated by man, because God decreed otherwise and spared the people of Nineveh, the punishment of disgrace because they believed?

Incidentally, Hadhrat Jonah^{as} was a man of great piety and intense faith. He realised his error of misunderstanding the ultimate will of God and hence, he sought forgiveness as a result of which he was delivered from further distress.²¹ However, had the critics of Hadhrat Ahmad^{as} been in Hadhrat Jonah's^{as} shoes, they would most certainly have tarried in the belly of the fish until Doomsday since it is unlikely that they would have realised their mistake and sought forgiveness for their own misunderstanding of God's ways.

These few instances from the recorded history of religion should suffice to establish the fact that the question of the fulfilment of Divine prophecies ought to be studied with great caution. It is however, ironic, that while discussing the prophecies vouchsafed to Hadhrat Ahmad^{as}, which are also subject to the same Divine rules as have been discussed, Hadhrat Ahmad's^{as} adversaries fail to demonstrate the integrity which is demanded of, not only a believer but also expected of an ordinary man of truth.

17. Al Quran 35.44

18. Al Quran 10.99

19. Al Quran 21.88

20. Al Quran 10.99

21. Al Quran 21.89

CHAPTER TWO

PROPHECY RELATING TO MUHAMMEDI BEGUM AND HER FAMILY

The prophecy of Hadhrat Mirza Ghulam Ahmad^{as} concerning the family of Muhammedi Begum happens to be one which his adversaries persistently argue against and assert that it was not fulfilled.

Muhammedi Begum was the daughter of one of Hadhrat Ahmad's^{as} distant paternal relative, Mirza Ahmad Beg, who had not only renounced his faith in Islam but along with some of his other relatives, he 'reviled the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}, doubted the truth of the Glorious Quran and also denied the very existence of God Almighty.'

Hadhrat Ahmad^{as} was naturally perturbed at the defiant stance of these relatives whom he often counselled to 'desist from denying the existence of God Almighty, insulting His noble Prophet^{sa} and also reviling His Divine Word' but his counsel always fell on deaf ears. In fact, the only response by these people was to increase further in their transgression and treat Hadhrat Ahmad's^{as} advice with contempt.

Hadhrat Ahmad^{as} later observed that these people became bolder in their denunciation of everything sacred to Islam. He stated:

'They advanced daily in their error and arrogance till they decided to propagate their evil thoughts and mislead the ignorant ones with their delusions. They published a document in which they abused the Holy Prophet^{sa}, reviled the Word of God and denied the existence of God, hallowed be His name.'

This document, which some dissident members of the family published,

was given wide publicity in the Christian press.³ It also demanded that those who believed in the truth of Islam, show some Sign to verify the truth of their belief. When it reached Hadhrat Ahmad^{as}, he declared that he:

'found it full of such abusive language which could rend the bosom of heaven asunder. Thereupon, I bolted my doors and supplicated my Lord, the Bountiful, prostrating myself before Him and saying: My Lord, help Thy servant and humiliate Thy enemies. Respond to me, O Lord, respond to me. How long will they mock Thee and Thy Messenger^{sa}? How long will they call Thy Book false and abuse Thy Messenger^{sa}? I beseech Thee of Thine Mercy, O Ever Living, Self Subsisting Helper!'

It should be evident from this supplication that Hadhrat Ahmad's^{as} dispute with Muhammedi Begum's family did not, as is asserted by his critics, have a personal motive. On the contrary, he supplicated God Almighty to respond to him and humiliate these enemies of Islam who 'denied the existence of God Almighty, reviled His noble Messenger, Hadhrat Muhammed Mustapha^{sa}' and 'abused His sacred Word, the Holy Quran.'

Consequently, when God responded to Hadhrat Ahmad's^{as} earnest supplications with the declaration:

'I have observed their misconduct and wickedness and I shall soon destroy them through different kinds of calamities and you will see how I deal with them,'⁶

He did so, in response to Hadhrat Ahmad's^{as} supplications that God Almighty save, not Hadhrat Ahmad's^{as} honour, but, the honour of his Lord, God Almighty, His noble Messenger, Hadhrat Muhammed Mustapha^{sa} and also His sacred Word, the Glorious Quran.

Hence, to argue against the fulfilment of this prophecy, as the adversaries of Hadhrat Ahmad^{as} do, is, God forbid, tantamount to suggesting that this family, many among whom had become atheists, succeeded in frustrating the will of God. This conclusion is deduced from

3. Chashm e Noor, Amritsar: 13th August, 1885

4. Ayenae Kamalat e Islam: pg 569

5. Ibid: pg 568

6. Ibid: 569

1. Ayenae Kamalat e Islam: pp 566

2. Ibid: pg 567

the fact that the document which some of Muhammedi Begum's elders had published and the one in response to which Hadhrat Ahmad^{as} supplicated his Lord, essentially argued against the 'existence of God Almighty, the piety of Hadhrat Muhammed Mustapha^{sa} and the truth of the Holy Quran.'

Nevertheless, it is an established practice of God Almighty that He does not suffer His creatures without first sending a warning unto them⁸ so as to afford the transgressors an opportunity to repent and make amends. If they take heed to these warnings and consequently, repent and reform, the Most Forgiving and Merciful Lord looks upon them with mercy in accordance with His promise:

'whoso repents after his transgression and reforms, God will surely turn to him in mercy; verily, God is Most Forgiving and Merciful.'⁹

The dissident members of Muhammedi Begum's family were not an exception to this established rule. Hence, although God Almighty forewarned their impending chastisement on account of their misdeeds, He would not punish them without first giving them an opportunity to repent and make amends. This is indicated by many a Divine revelations vouchsafed to Hadhrat Ahmad^{as}. For instance, Hadhrat Ahmad^{as} warned this branch of the family that God Almighty had informed him:

'I shall not destroy them at one stroke but gradually so that they **might turn back**. My curse will descend upon the walls of their homes; on their elders and their young ones; on their men and their women and on their guests. All of them will be accursed **except those who believe** and keep away from their company. They would be under Divine Mercy.'¹⁰

In another announcement, Hadhrat Ahmad^{as} warned that God Almighty had decreed:

'Every branch of thy cousins will be cut off and it will soon come to an end remaining childless. **If they will not repent, God will send calamity after calamity** until they are destroyed. Their houses will be filled with widows and His anger will descend upon their walls. But if

7. Chashm e Noor, Amritsar: 13th August, 1885

8. Al Quran 6:132/134

9. Al Quran 5:40

10. Ayanae Kamalat e Islam: pg 569

they turn, God will turn with mercy.'¹¹

On yet another occasion, Hadhrat Ahmad^{as} warned an uncle of Muhammedi Begum, Mirza Imamud Din, that God Almighty had decreed punishment upon him if he did not repent. However, Hadhrat Ahmad^{as} also stated that God had disclosed to him:

'Should he **repent, his end will be good**. After a warning he would win back to comfort.'¹²

As regards Muhammedi Begum's own parents, Mirza Ahmad Beg and Omrun Nisa in particular, Hadhrat Ahmad^{as} prophesied:

'It was conveyed to me by the Most Gracious One by revelation that **if they did not repent, they will be chastised**. My Lord said to me: **If they do not turn back** from their misconduct, I shall fill their homes with widows but **if they repent and reform**, We shall turn to them with **mercy and shall give up the design of their punishment**. Thus will they experience whatever they choose.'¹³

These revelation of Hadhrat Ahmad^{as} establish the fact that the impending misfortunes decreed upon the dissident members of this branch of the family were '**entirely conditional and subject to the future attitude**' of the individuals against whom these decrees had been issued. If they desired, they could save themselves the decreed chastisement through repentance. On the other hand, if they persisted and continued in their transgression, they would then remain subject to the wrath decreed against them.

In fact, when one studies this entire controversy with a detached mind and a sense of honesty, one finds that during this entire period when Muhammedi Begum's family lived under the shadow of God Almighty's wrath, Hadhrat Ahmad^{as} besought them repeatedly to repent and save themselves from the decree against them. He, out of compassion, counselled them:

'Seek forgiveness from the Lord of forgivers.'¹⁴

11. 20th February, 1886: Supplement, Riyaz Hind, Amritsar: March, 1886

12. Surma Chashm Arya: pp 191

13. Anjam e Athim: pp 211/13

14. Anjam e Athim: pg 213

In yet another announcement, Hadhrat Ahmad^{as} stated that in one of his visions, he saw a weeping woman from amongst the family of Mirza Ahmad Beg. He counselled the maternal grandmother of Muhammedi Begum:

'Woman! **Repent and turn back** for misfortune is pursuing thee.'¹⁵

Unfortunately, this branch of an otherwise noble family was too arrogant to take counsel. It flirted with Christianity for a while¹⁶ and some of its prominent members apostatised and joined the Arya Samaj¹⁷ – a Vedantic organisation dedicated to the destruction of Islamic values in the subcontinent of India. Some years later, a considerable number of its members became atheists and openly declared:

'We have no need of Allah or His Book or His Messenger^{sa}, the Seal of Prophets. They said: We shall not accept any Sign unless we are shown a Sign in our own lives. We do not believe in the Quran and we do not know what prophethood is and what faith is and we deny that all.'¹⁸

Nevertheless, since God Almighty had decreed that He would 'not destroy them at one stroke but gradually so that they might turn back,' He began to fulfil His word and Muhammedi Begum's family was subjected to a series of misfortunes as had been decreed.

In the first of a series of calamities, Muhammedi Begum's uncle, Mirza Nizamud Din suffered a colossal tragedy when precisely in the 31st month of the first prophecy against the family, his 'daughter, aged twenty five, died, leaving behind an infant child.'¹⁹

This sorrow which visited the family should have weighed heavy upon their heart and soul. But, regrettably, Hadhrat Ahmad^{as} found that these people 'increased in rebellion and went on mocking Islam, like the enemies of the faith.' Consequently, Mirza Nizamud Din died, leaving behind two survivors, a son, Mirza Gul Muhammed and a daughter, both of whom had the wisdom and piety to accept Islam at the hands of

15. Tabligh e Risalat: pg 162

16. Chashma e Noor, Amritsar: August, 1885 & Noor Afshan: 10th May, 1888

17. Riyaz Hind: Vol. I: No. 16 18. Karamat us Sadiqeen 19. Tabligh e Risalat: Vol 1

Hadhrat Ahmad^{as}.

Mirza Nizamud Din's brother, Mirza Imamud Din was also survived by one child only, Khurshid Begum, who, like her cousins Mirza Gul Muhammed and his sister, swore allegiance to Hadhrat Ahmad^{as}. Consequently, Khurshid Begum was married to Hadhrat Ahmad's^{as} son and her grand daughter was married to one of Hadhrat Ahmad's^{as} grandson.

Another brother of Mirza Imamud Din and Nizamud Din, Mirza Kamalud Din left Qadian to become a recluse and spend the rest of his days in the grave yards of India. He had himself castrated and later repented his action for the rest of his life. Mirza Kamalud Din suffered a miserable end and died without issue.

Muhammedi Begum's own parents, as fate would have, required the assistance of Hadhrat Ahmad^{as} in matters of estate. Hence, her father, Mirza Ahmad Beg turned to Hadhrat Ahmad^{as} for assistance with great humility and meekness. Hadhrat Ahmad^{as}, although inclined to bestow the favour sought of him, informed Mirza Ahmad Beg that as was customary with him to supplicate God Almighty by way of *Istikharah* on all important matters, he would do the same on this occasion and return to Mirza Ahmad Beg later. Hadhrat Ahmad^{as} stated:

'Thereafter, on account of his persistence, I supplicated in the form of *Istikharah* and that became the occasion for God to display a Sign.'²⁰

Hadhrat Ahmad^{as} informed Mirza Ahmad Beg that he has been directed by God Almighty to advise Mirza Ahmad Beg 'to establish a relationship with Hadhrat Ahmad^{as} by giving his elder daughter, Muhammedi Begum, in marriage to Hadhrat Ahmad^{as} and thus obtain light from his light.'²¹

Those people who are familiar with the traditions of family customs in India will bear out that to publicly demand the hand of a daughter of an enemy, particularly of feudal stock, is probably the most potent way to chagrin and humiliate an adversary. Hence, God Almighty, in His Infinite wisdom, decided to hit this branch of a traditionally noble family in a

20. Announcement: 10th July, 1888

21. Ayanae Kamalat e Islam: pg 572

manner as would hit the hardest where it hurts. Otherwise, it is inconceivable to imagine that Hadhrat Ahmad^{as} would, on his own accord, think of seeking a matrimonial union into a family so far removed from Islam.

At that point in time, Hadhrat Ahmad^{as} was 53 years of age and happily married to a pious lady of noble stock, Hadhrat Nusrat Jahan Begum^{ra}, descendant of Nawab Mir Dard. However, Hadhrat Ahmad's^{as} life, previous to his second marriage to Hadhrat Nusrat Jahan Begum^{ra} in 1884, establishes beyond a shadow of doubt the fact that he was a man not given to wordly pleasures. This is indicated by the fact that although his first marriage to Hurmat Bibi had broken down when he was only 21, yet, for the next 28 years of his life, he did not remarry.

On the contrary, he led a life of celibacy and devoted these youthful years of his life to the service of Islam and remained content with his religious and literary pursuits. Hence, any man with a sense of justice and fairplay, would not even remotely, think of attributing to Hadhrat Ahmad^{as}, profane desires in relation to this episode of Hadhrat Ahmad's^{as} life. He himself, irrespective of what his adversaries allege, had no desire to seek this marriage with Muhammedi Begum and he declared quite categorically that he 'stood in no need of seeking this match since God had provided for all his needs.'²²

In fact, in a private letter addressed to one of his sincere friends and confidants, Hadhrat Maulana Nurud Din^{ra}, Hadhrat Ahmad^{as} declared that 'since the time he had received this divine revelation to marry, he had been reluctant by nature and wished that this Divine decree might remain inoperative.' He also stated:

'I have made up my mind that how ever seriously such an occasion arises, I will eschew it unless and until I am forced to it by an express command from God because the burden and the disagreeable responsibilities of polygamy are too many. There are also lots of evils in it and only those can guard against these who are commissioned to bear the heavy burden by God — with His special decree and for a special purpose of His — and also through His special communication and revelation.'²³

If, despite these evidences, these salacious minded perverts, the adversaries of Hadhrat Ahmad^{as}, insist on insulting such a pious and innocent servant of God by projecting their own depraved personalities and attitudes into the background of the holy intentions of a pious servant of God, then one can only remind them that even the holy of the holiest and the *Khataman Nabiyeen*^{sa} was not spared such lecherous criticism. Or, are they unaware of how, for centuries now, the lewd Freudians of the western world have mocked and jeered our beloved Prophet, the Khatamal Anbiyya^{sa} for marrying Hadhrat Zainab^{ra}, of blessed memory, the divorced wife of his erstwhile 'adopted' son, Hadhrat Zaid^{ra}?

Would it, hence, not be highly essential and prudent that God fearing and wise people exercise caution where such sacred personages are concerned whose lives and characters are entirely without blemish. Or would these critics of God Almighty's emissaries prefer to identify themselves with those of whom it is said, 'fools rush forth, where angels fear to tread.'

As has been stated earlier, God Almighty instructed Hadhrat Ahmad^{as} to advise Muhammedi Begum's father, Mirza Ahmad Beg to 'establish a relationship with him and thus obtain enlightenment from it.' Hence, Hadhrat Ahmad^{as} was obliged to obey the command of his Lord and admonished the father of Muhammedi Begum which he did in conveying the Divine message to the effect that if Mirza Ahmad Beg:

'does not accept it and his daughter is married to someone else, that marriage would not prove a blessing either for his daughter or for himself. Tell him that if he persists in carrying out a different design, he will become subject to a series of misfortunes, **the last of which would be his death within three years of the marriage of his daughter to someone else.** Warn him that his death is near and will occur at a time when he does not expect it. The husband of the daughter will die within two years and a half. This is a Divine decree.'²⁴

Regrettably, Mirza Ahmad Beg, the father of Muhammedi Begum remained defiant. He treated Hadhrat Ahmad's^{as} counsel with contempt and made every effort to publicly ridicule Hadhrat Ahmad^{as}. Mirza Ahmad Beg and his family joined forces with Christian missionaries and

22. Announcement: 15th July, 1888

23. Letter dated 20.6.1886

24. Ayenae Kamalat e Islam: pg 572

published Hadhrat Ahmad's^{as} letter in a Christian newspaper²⁵ which in turn resulted in a great deal of adverse criticism, not so much of Hadhrat Ahmad^{as}, but of Islam itself.²⁶

Hence, in this atmosphere, Mirza Ahmad Beg's own family finally invoked the wrath of God upon itself and the wheels of Divine wrath began to grind. In the first of a series of tragedies, Mirza Ahmad Beg lost his son, Mirza Mahmud Beg in July 1890 at which time Hadhrat Ahmad^{as} offered his condolences and assured the aggrieved father of his sincerity and sympathy by stating:

'You might be feeling ruffled at heart on account of me, but the Omniscient knows that the heart of this humble one is absolutely pure and I wish you well in every way.'²⁷

During this fatal period, Muhammedi Begum's grandmother and one of her sisters also, became victims of the prophecy. However, Mirza Ahmad Beg chose to persist in his arrogance. In April 1892, he married his daughter to Mirza Sultan Muhammed and within six months of Muhammedi Begum's marriage, Mirza Ahmad Beg died of typhoid in September, 1892²⁸ hence fulfilling the prophecy issued on the 10th of July 1888, to the effect that he would:

'die within three years of the marriage of his daughter.'²⁹

Historical facts record that the death of Mirza Ahmad Beg, so close to the marriage of Muhammedi Begum, devastated the entire family. It had a severe impact upon its morale and its members publicly admitted that Hadhrat Ahmad's^{as} 'prediction was true.'³⁰

It is also a recorded fact of history that after the death of Mirza Ahmad Beg, the family **ceased to be abusive** towards 'God Almighty, His noble Prophet, Hadhrat Muhammed Mustapha^{sa}, and also His sacred Book, the Holy Quran.' In fact, as events turned out, the family began to turn to Islam for solace and its members sought forgiveness for their misdeeds. They even supplicated Hadhrat Ahmad^{as} to intercede on their behalf so that God Almighty, in His Infinite Mercy, save them further

25. Noor Afshan, Ludhiana: 10th May, 1988

27. Dard. A.R: Life of Ahmad: pg 245

29. Ayenae Kamalat e Islam: pg 572

26. Arya Patrika, Lahore: 12th June, 1888

28. Tarikh e Ahmadiyyat: Vol 2

30. Anjam e Athim

torment and remove the curse decreed upon them – a fact admitted by no less an enemy of Hadhrat Ahmad^{as}, Maulvi Sanaullah Amritsari himself.³¹

Hence, a generation which at one time 'denied the existence of God, which reviled His noble Messenger^{sa} and which insulted His glorious Book,' returned to accept Islam at the hands of Hadhrat Mirza Ghulam Ahmad^{as}. This it did because of the conviction that Hadhrat Ahmad's^{as} prophecy against their family had been clearly fulfilled and the only recourse open to them, was to repent and seek forgiveness.

Amongst those who repented and pledged their allegiance to Islam the hands of Hadhrat Ahmad^{as} were: Omrun Nisa Bibi, widow of the deceased Mirza Ahmad Beg and mother of Muhammedi Begum; Muhammedi Begum's sisters, Inayat Begum and Mahmooda Begum and their brother, Mirza Muhammed Beg; Mirza Ishaq Beg, son of Muhammedi Begum; Mirza Ahmad Hassan, son in law of Mirza Ahmad Beg; Mirza Gul Muhammed and her sister, the only surviving children of Mirza Nizam Din; Hurmat Bibi, sister of Muhammedi Begum's mother and her daughter; Tai Saheba and Khurshid Begum.³²

In view of the established practice of God Almighty, as has been discussed in the opening chapter of this book, one would expect that at this point in time, when Muhammedi Begum's dissident family began to **repent and seek God Almighty's forgiveness**, He, in His Infinite Mercy, would **recall the decree of punishment** issued against them since He had **no further cause to chastise** them. And this, as subsequent events proved, is exactly what God Almighty did, in accordance with His Divine promise:

'If they repent and reform, We shall turn to them with mercy and shall give up our design of their punishment. Thus will they experience whatever they choose.'³³

It would be the height of dishonesty to now argue that Muhammedi Begum's family should have been chastised further, if Hadhrat Ahmad's^{as} prophecy was to be considered to have been fulfilled. It has been shown that after receiving such punishment, the dissident family

31. Amritsari, Maulvi Sanaullah: Illhamat Mirza: pg 69.

32. Tarikh e Ahmadiyya: Vol 2

33. Anjam e Athim: 211/213

ceased to transgress and sought forgiveness. It also proved its good intent by pledging fidelity at the hands of God Almighty's elect, His vicegerent, the Promised Messiah and the Imam Mahdi, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian. What manner of God would now continue chastisement of these people despite His promise:

'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously.'³⁴

Has the Master of Destiny and the Lord of Mercy, God Almighty not, in His infinite Mercy promised mankind:

'whoso repents after his transgression and amends, then will God surely turn to him with mercy; verily, God is Most Forgiving, Merciful.'³⁵

It is, however, ironic that while the family, directly affected by the prophecy, admitted its fulfilment and turned to Hadhrat Ahmad^{as}, his adversaries continue to argue otherwise on the grounds that Muhammedi Begum was not married to Hadhrat Ahmad^{as}. This they do tenaciously despite the fact that at no stage had her marriage to another person been ruled out by the prophecy nor was her marriage to Hadhrat Ahmad^{as}, the primary purpose of the prophecy. On the contrary, it was a proposed mean to an ultimate end, that being, the prophecy itself indicated, 'the return of the faithless and the erring back to guidance,' as is sufficiently proved by the text of the prophecies against the dissident family.³⁶

And once the ultimate purpose of the prophecy had been achieved with the repentance of the family and its conversion to Islam immediately after the death of Ahmad Beg, Divine justice demanded that the second part of the prophecy, that of forgiveness, be also fulfilled – the part which hinged on the condition that in case the dissident members of the family repented, God would certainly turn to them in mercy and forgiveness. Hence, forgiveness by God Almighty of Mirza Sultan Muhammed and Muhammedi Begum, instead of giving a lie to this prophecy, is in fact, further proof that the prophecy was fulfilled in its entirety.

34. Al Quran 7.157

35. Al Quran 5.40

36. Ayanae Kamalat e Islam: pp 566/74

The adversaries of Hadhrat Ahmad^{as} may continue to deny the fulfilment of this prophecy but historical records show that the family which had to bear the brunt of God's wrath was, itself, thoroughly convinced, that Hadhrat Ahmad's^{as} prophecy about them had been fulfilled to the extent of God Almighty's will. Hence, Mirza Ishaq Beg, son of Muhammedi Begum, admitted his grandfather's ignoble death and stated:

'My grandfather, Mirza Ahmad Beg died as a **result of the prophecy** and the rest of the family became frightened and hence reformed themselves. An **undeniable proof** of this is that most of them **joined Ahmadiyyat**.'³⁷

Do the adversaries of Hadhrat Ahmad^{as}, claim to know more about the fulfilment of this prophecy than those who were directly concerned with it and who witnessed every phase of its fulfilment?

Mirza Sultan Muhammed, the husband of Muhammedi Begum, gave evidence of his goodwill towards Hadhrat Ahmad^{as} of Qadian with the declaration:

انامہ جامعہ
دردِ رحمت
اب علیکم - نورش نامہ اسکا بوجایا داری کا
مخبر بنو میں خباب مرزا جی صاحبِ رحم کو
نیک - بزرگ اسام کا خدمتگذار سرسبز
خدا یا رہے ہی اور اب ہی خیال کرے

37. Al Fazal: 26th February, 1923

ہوں۔ مجھے اپنے مریدوں سے کس قسم
 منافقت نہیں ہے بلکہ انہیں سرتاپا ہوں۔ کہ
 خدہ ایک اسوأتِ دجہ کر اپنے زندگ
 میں اور شرف حاصل کرے
 نیا زندہ ملکا محمد ازاد
 رسالہ ۱

CAMERA COPY OF
 MIRZA SULTAN MUHAMMED'S HANDWRITTEN LETTER

'I have always, and still consider the late Mirza Saheb, a righteous and respected person who was a servant of Islam; who had a noble spirit and who was constant in his remembrance of God. I entertain no opposition to his followers and regret that for certain reasons, I was not able to have the honour of meeting him during his lifetime.'³⁸

This recorded testimony bears witness that Mirza Sultan Muhammed was also convinced that Hadhrat Ahmad's^{as} prophecy had been fulfilled to the extent of God Almighty's will. In fact, in an interview, the details of which were published during Mirza Sultan Muhammed's lifetime, he stated:

'At the time of the prophecy, the Ayra Hindus, because of Lekh Ram and the Christians, because of Athim offered me a hundred thousand rupees to file a case against Mirza Saheb. If I had taken the amount, I would have become rich but it was my great faith in him that prevented me from doing so.'³⁹

38. Tashizul Azhan: May, 1913

39. Al Fazl: 9th June, 1921

This statement by Mirza Sultan Muhammed, published in the columns of the Al Fazl also indicates that Mirza Sultan Muhammed was thoroughly convinced of the truth of Hadhrat Ahmad's^{as} claims – a fact verified by his other declaration:

'I declare on oath that I have such firm faith in Hazrat Mirza Saheb which I think even you, who profess to be his followers, cannot claim.'⁴⁰

However, Mirza Sultan Muhammed was not the only person who believed that Hadhrat Ahmad's^{as} prophecy against Muhammedi Begum's family had been fulfilled in the spirit in which it had been decreed by God Almighty.

Maulvi Muhammed Hussain Batalvi, the then leader of the Ahle Hadith Jamaat in India, held in high regard by most anti Ahmadiyya Muslim organisations, was a committed opponent of Hadhrat Mirza Ghulam Ahmad^{as}. He personally witnessed the entire controversy between Hadhrat Ahmad^{as} and Muhammed Begum's family and he was also thoroughly aware of the prophecy pronounced against these people.

Yet, despite the fact that he considered it his 'duty to bring Hadhrat Ahmad's^{as} fame to dust, a mission to which he had vowed himself,'⁴¹ Maulvi Muhammed Hussain Batalvi witnessed the ignoble fate of Mirza Ahmad Beg and stated:

'though the prophecy was fulfilled, yet it was due to astrology,'⁴²

40. Ibid

41. Ishaatus Sunnah

42. Ishaatus Sunnah, Vol V

CHAPTER THREE

THE MUBAHILLAH WITH MAULVI SANAULLAH AMRITSARI

The *Mubahillah* between Hadhrat Mirza Ghulam Ahmad^{as} and Maulvi Sanaullah Amritsari, and its subsequent outcome is another episode in Hadhrat Ahmad^{as}'s life which his adversaries allege to have rebounded on him.

Maulvi Sanaullah Amritsari, was the assistant editor of the weekly journal, the *Ahle Hadees*. Like many of his contemporary mullahs, Sanaullah was passionately opposed to Hadhrat Ahmad^{as} and he never missed an opportunity to revile Hadhrat Ahmad^{as}.

In 1897, Hadhrat Ahmad^{as} wrote a book, *Anjam Athim* wherein he challenged some religious leaders of India who called him a liar and a pretender, to a *Mubahillah* and Maulvi Sanaullah happened to be one of those whose name had been included in this list of people challenged by Hadhrat Ahmad^{as}. At this point in time, Hadhrat Ahmad^{as} was 62 years of age while Sanaullah was a young man of 29.

Sanaullah, historical records indicate, initially ignored this challenge until some five years later when in 1902, possibly under some pressure from his colleagues, he took the initiative and challenged Hadhrat Ahmad^{as} to a *Mubahillah*.

As soon as Hadhrat Ahmad^{as} received word that Maulvi Sanaullah Amritsari had issued such a challenge, he signified his acceptance to Sanaullah's proposal and stated:

'I have seen the announcement of Maulvi Sanaullah of Amritsar in

which he claims that he has a sincere desire that he and I should pray that the one of us who is in the wrong should die in the lifetime of the other.'¹

Hadhrat Ahmad^{as} was also aware of Maulvi Sanaullah's cowardly disposition and hence, he stated that Sanaullah had 'made a good proposal which he hoped Sanaullah would stand by.'² He then proceeded to state that if Maulvi Sanaullah Amritsari:

'is sincere in his challenge that the one who is untruthful should die before the truthful one, then surely Sanaullah will die first.'³

Thereupon, Maulvi Sanaullah Amritsari made a hasty retreat with an excuse:

'I neither am nor do I claim like you that I am a prophet, or a messenger, or a son of God or a recipient of revelation. I cannot therefore **dare enter such a contest**, Your purpose is that if I should die before you, you will proclaim that as a proof of your righteousness and if you pass on before me, a good riddance, then who will go to your grave and hold you to account? That is why you put forward such a **stupid proposal**. I regret however, that I **dare not enter into such a controversy** and this **lack of courage** is a source of **honour** and not **humiliation** for me.'⁴

Thus, Sanaullah Amritsari declined to pursue the *Mubahillah* provoked by him and hence the challenge accepted by Hadhrat Ahmad^{as} in his book *Ijaz Ahmadi* became null and void.

Nevertheless, Sanaullah's refusal to proceed further with his own challenge became a source of embarrassment to his colleagues. He was subjected to severe criticism as a consequence of which, some five years later, he issued another challenge wherein he called upon the members of

1. Ijaz Ahmadi: pg 14

2. Ibid: pg 14

3. Ibid: pg 36

4. Amritsari, Maulvi Sanaullah: Ilhamat Mirza: pg 116

the Ahmadiyya Muslim Community to come forward and bring Hadhrat Ahmad^{as}:

'who has challenged us to a **mubahilah** in his book Anjam Athim and **compel him to confront me**, for so long as there is no final decision with a prophet, nothing can bind all his followers.'⁵

When Hadhrat Ahmad^{as} read this second challenge, he directed the editor of the Ahmadiyya Muslim Community's journal, Badr, to announce:

'In reply to this challenge, I wish to convey to Maulvi Sanaullah Saheb the good news that Hadhrat Mirza Saheb^{as} has **accepted his challenge**. He should therefore solemnly declare that Hadhrat Ahmad^{as} has fabricated his claim. He should then **pray** that if he, Maulvi Sanaullah, has **lied** in this utterance, then the curse of God shall **befall the liar**.'⁶

But Sanaullah, as has been shown earlier, had admitted that he dared **not enter into such a controversy**. Hence, he shifted his position once again and publicly declared:

'I have not challenged you to a **mubahilah**. I have only declared my willingness to take an oath but you can call it a **mubahilah** whereas a **mubahilah** involves the parties taking an **oath in a contest against each other**. I have declared my readiness to take an oath and have **not issued a challenge** to a **mubahilah**. Taking a unilateral oath is one thing and **mubahilah** is quite another.'⁷

What Maulvi Sanaullah was suggesting here was that he had not intended to invite Hadhrat Ahmad^{as} to curse the Maulvi while he himself, was quite prepared to unilaterally invoke such a curse upon Hadhrat Ahmad^{as}. However, this retreat by Sanaullah gave evidence that the Maulvi had, once again, shifted from his original position where he had quite categorically demanded that Hadhrat Ahmad^{as} be confronted

against him.

When Hadhrat Ahmad^{as} perceived that Sanaullah was not prepared to take a definite position in this controversy, he, on the 15th of April, 1907, issued a statement which also included in its text, a prayer that God Almighty:

'decide the matter between me and Maulvi Sanaullah Saheb and cause the real mischief monger and liar to die in the lifetime of the one who is truthful.'⁸

This announcement was sent to Maulvi Sanaullah Amritsari, with a request that the Maulvi publish it in his journal, Ahle Hadees. Hadhrat Ahmad's^{as} announcement concluded with a statement:

'Finally, I request Maulvi Sanaullah Saheb to publish this statement of mine in his paper at the end of which, **he may write in response, whatever he please and leave the judgement with God**.'⁹

In response to the above statement of Hadhrat Ahmad^{as}, directing Maulvi Sanaullah Amritsari to clarify his position by 'publishing the statement in his journal, the Ahle Hadees, and writing whatever he choose at the end of it,' Sanaullah made his position clear by stating:

'This document is **not acceptable to me**, nor would any sane person **agree to such a challenge**. I **reject** this offer which you have published.'¹⁰

Not only did Maulvi Sanaullah Amritsari refuse to accept Hadhrat Ahmad's^{as} challenge, he, fearful of the consequences of Hadhrat Ahmad's^{as} prayers, complained:

'I cannot be deemed to be a party to this challenge because my consent

8. The Final Settlement Of The Debatable Issues With Maulvi Sanaullah Saheb

9. Ibid

10. Ahle Hadees, 26th April, 1907

5. Ahle Hadees: 29th March, 1907, pg 10

6. Badr: 4th April, 1907

7. Ahle Hadees, 19th April, 1907

regarding this prayer has not been taken and its contents have been published without my consent.”¹¹

Sanaullah was, without a doubt, afraid that he would most certainly die an accursed death if he ever dared enter such a contest with Hadhrat Ahmad^{as}. Hence, he enquired of Hadhrat Ahmad^{as}:

‘In what manner can my death be a sign for others when as you say, Maulvi Dastgir Qasoori, Maulvi Ismail Aligarihi, Dr Dowie of America etc., died in the same manner; have others accepted you? In the same way, if this death occurs, what good will it produce?’¹²

Maulvi Sanaullah Amritsari then demanded of Hadhrat Mirza Ghulam Ahmad^{as}:

‘Show me a sign that I may see myself. If I die, what can I see?’¹³

Within the text of this response to Hadhrat Ahmad^{as}’ challenge, Maulvi Sanaullah proposed a totally new criterion to settle this issue between him and Hadhrat Ahmad^{as}. He stated:

“The Holy Quran says that **‘evil doers are granted respite’** by God. For instance, it is said: ‘The Gracious One **grants respite** to those who are in **error**’ [19.76] and ‘We **grant them respite** so that they might **multiply their sins**’ [3.97]; ‘God will **leave** them to flounder in their **transgression**’ [2.16] and ‘The fact is that We provided for them and their fathers and they **remained** in enjoyment of Our provision for a **long time**. [21:25]. All these **clearly mean** that God Almighty **grants respite** and **bestows long life** on liars, deceivers, disturbers of peace and disobedient ones, so that during the period of **respite**, they should **add to their evil deeds**. How do you then **propose a rule** that such people **do not enjoy a long lease of life**.’¹⁴

Sanaullah later proceeded to establish the validity of his belief to the effect that **liars** and not the **truth** are **granted long life** by God

11. Ibid

12. Ibid

13. Ibid

14. Ahle Hadees: 26th April, 1907

Almighty with evidence from Islamic history. He contended:

‘Despite the fact that the Holy Prophet^{sa}, was a **true prophet** of God and Musailma a **false pretender** to prophethood, the **latter survived** the Holy Prophet^{sa}. In other words, Musailma, a **liar, died after** the death of a **truthful person**.’¹⁵

This issue between Hadhrat Mirza Ghulam Ahmad^{as} of Qadian and Maulvi Sanaullah of Amritsar had, as is evident from the exchange between them, particularly, Sanaullah’s excuses in response to Hadhrat Ahmad^{as}’ announcement, now taken a totally new turn. Initially, the criterion for the determination of the truthful one amongst the two was to be the **‘death of the liar within the lifetime of the other.’** But, Maulvi Sanaullah’s objections to this established principle and his adamant insistence **‘that God grants respite and long life to liars so that they may multiply their sins,’** had now laid a totally new criterion to determine this controversy and bring it to conclusion – namely that **‘the truthful one ought to die within the lifetime of the liar’** since God Almighty, according to Sanaullah’s exegeses, **gives respite to the evil ones and grants them long life so that they may increase in transgression and multiply their sins.’**

However, to the regret of Maulvi Sanaullah Amritsari, his explanation was accepted by Hadhrat Ahmad^{as} although the Maulvi had, Hadhrat Ahmad^{as} stated:

‘suggested a completely different measure that the **liar should live longer than the truthful person** just as happened in the case of Musalima Kazzab and the Holy Prophet^{sa}.’¹⁶

As the Almighty Lord decreed, Maulvi Sanaullah Amritsari fell into the snare of his own choice. In accordance with his own criterion, **God Almighty granted Maulvi Sanaullah Amritsari a long respite** and for a period of forty years after Hadhrat Mirza Ghulam Ahmad^{as}’ death, Maulvi Sanaullah Amritsari, not only witnessed repeated Signs of

15. Muraqqa Qadian: August, 1907

16. Announcement, October, 1907

Hadhrat Ahmad's^{as} truthfulness but also saw his hopes of seeing the destruction of Hadhrat Ahmad's^{as} mission being shattered.

Sanaullah also lived to see his own people desert him when the Muslims of the Indian subcontinent obtained an edict of heresy and apostasy against him from the *ulema* of Mecca wherein it was stated that:

'Maulana Sanaullah is a misguided person who has invented new doctrines.'¹⁷

This edict against Maulvi Sanaullah Amritsari, issued by the divines of Mecca, also stated:

'It is neither permissible to obtain knowledge from Maulana Sanaullah, nor follow him. His evidence cannot be accepted nor can he lead the prayers. There is no doubt regarding his heresy and apostasy.'¹⁸

Maulvi Sanaullah Amritsari also lived to see himself reduced from aristocracy to penury. A man believed to be worth millions had his house looted and burnt during the partition of the Indo Pak subcontinent in 1947.¹⁹ He lost his only son Ata Ullah, who was mercilessly butchered before Sanaullah's own eyes and the effects of this tragedy haunted him for the rest of his days.²⁰ In fact, these incidents in his life had such a deep impact on his mind that according to Sanaullah's own biographer, these incidents:

'proved to be the cause of his hasty and **miserable** death.'²¹

17. Faisila Makka: pg 15

19. Majeed, Maulvi Abdul: Seerat e Sanaaee

21. Majeed, Maulvi Abdul: Seerat e Sanaaee

18. Ibid

20. Al Etishaam, 15th June, 1962

CHAPTER FOUR

PROPHECY CONCERNING PADRE ABDULLAH ATHIM

Historical records of pre partition India reveal that during the latter part of the 19th Century CE, Christianity had begun to register heavy gains in the subcontinent. Evidence suggests that whereas in 1851 CE, the Church claimed a following of 91,092 faithful, it boasted a membership of 417,372 by the year 1881 CE.

This colossal increase registered by the Church in India was a matter of grave concern to a large majority of sincere Muslims who began to attend Christian meetings and defend Islam to the best of their ability. However, their defence of Islam, except in a few cases, left a lot to be desired and hence, the Church leadership began to predict a total conversion of the subcontinent's population to Christianity.

In early 1893 CE, a Christian missionary, Rev. Henry Martin Clark wrote a letter to a Muslim leader of Jandiala, Muhammed Baksh Phanda, suggesting that some decisive action be taken to arrange a public debate between the representatives of Christianity and Islam so that a 'final decision could be taken on the relative merits of the two faiths and it might be determined which of them was true.'

Hadhrat Mirza Ghulam Ahmad^{as} of Qadian had, by this time, already routed many a Christian challenge to Islam and he had been publicly acknowledged the 'champion of the faith.' A non Ahmadiyya Muslim newspaper, *Riyaz Hind* of Amritsar stated in relation to Hadhrat Ahmad's^{as} excellent defence of Islam:

'The excellent merits and high spiritual accomplishment of Mirza Saheb are too great for our humble observations. The cogent reasons and brilliant arguments he has brought forth in support of Islam and Truth in so beautiful a manner show beyond a shadow of doubt that he has

excelled the writings of the old and the new Ulema in eloquence and presentation.¹

It was, hence, not surprising that Mr. Muhammed Baksh Phanda forwarded Rev. Clarke's invitation to Hadhrat Ahmad^{as} with a request that he 'might be pleased to represent Islam in the proposed debate.'²

Since the Christian missionaries were, at that point in time, engaged in a wide scale attack against Islam; its noble Prophet, Hadhrat Muhammed Mustapha^{sa} and its sacred Scripture, the Glorious Quran, Hadhrat Ahmad^{as} considered this invitation to publicly establish the superiority of Islam, a God sent opportunity. Hence, he immediately assented to the proposal and informed the Muslim leadership of Jandiala that he would be too pleased to represent Islam at the proposed debate.

Abdullah Athim, an Indian convert to Christianity, was nominated by the Church leadership to represent Christianity at the proposed debate. Athim was the author of certain vile publications in which he described the noble Prophet of Islam^{sa}, as God forbid, a *Dadjall*.³ He had also stated that the description of the First Woe in Revelation IX applied to, God forbid, the Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}.

However, the popular consensus of the Muslims to nominate Hadhrat Admad^{as} as the representative of Islam was a matter of grave concern to the Christian missionaries, namely, Rev. Imamud Din, Rev. Thakar Das and Rev. Abdullah Athim, all of whom had previously 'expressed concern at the growing influence of Hadhrat Ahmad^{as}.'⁴ They had witnessed the total annihilation of the Arya philosophy at the hands of Hadhrat Ahmad^{as} and they feared the same fate for the Church. Incidentally, Hadhrat Ahmad^{as} had already been instrumental in the humiliation of their colleagues, Rev. Herbert Stanton and Rev. Fateh Masih, both of whom had, in the past, challenged Islam and then fled the field once Hadhrat Ahmad^{as} accepted the challenges issued by them.⁵

1. Riyaz Hind, Amritsar: 1st March, 1886

2. Letter, 11th April, 1893

3. Athim, Abdullah: Androoni Bible: pp 133/145 and 196

4. Athim, Abdullah: Aljawahirul Quran: pg 108

5. Noor Afshan, Ludhiana: 19th March; 2nd April and 16th April 1885

6. Noor Afshan, Ludhiana: 7th June 1888 and Leaflet, 9th June, 1888

Hence, the Church leadership initially refused to be a party to a debate at which Hadhrat Ahmad^{as} represented Islam. But, when a deputation of Muslim leaders stressed upon the Christian missionaries that Hadhrat Ahmad^{as} was their popular choice, they were forced to give in. And after a certain amount of correspondence had been exchanged between the two parties, 'an agreement was finally reached upon holding a debate at Amritsar from 22nd May to 3rd June, 1893 CE. The subjects of the debate mutually agreed were, 'the truth of Islam; its noble Prophet^{sa} and the Glorious Quran and also the alleged divinity of Jesus Christ^{as}.

Nevertheless, although an agreement had formally been reached between the two parties, the Church leadership accepted Hadhrat Ahmad's^{as} nomination with a certain amount of reservation. They tried to influence the Muslim masses to reconsider their choice through the character assassination of Hadhrat Ahmad^{as} and Rev. Clarke in particular, issued a statement addressed to the Muslims, pointing out to them that 'Hadhrat Ahmad^{as}, God forbid, was not a Muslim at all.' He also referred to Maulvi Muhammed Hussain Batalvi's edicts against Hadhrat Ahmad^{as} and suggested that 'Muslims disown him.'

However, the debate finally took place at Amritsar as agreed and continued for a fortnight. The Christian representative at the debate, Abdullah Athim, was found wanting in knowledge of both religions, Islam and Christianity. Consequently, Athim acceded several points in the debate. For instance, on the question of Christ's^{as} alleged divinity, Athim 'admitted the reasonableness and validity of Hadhrat Ahmad's^{as} method of induction but could not refer to any actual fact by way of instance which could prove Christ's^{as} alleged divinity.'⁷ He could only contend that 'reason and experience should not be the guides of faith and man cannot understand the doctrine of Trinity.'⁸

Athim also found himself forced to admit that 'Jesus^{as} became a manifestation of God only when he saw His spirit descending upon him in the shape of a dove and lightning'¹⁰ which effectively demolished the Christian dogma that 'Jesus^{as}, being the son of God was of the substance of the father.' Athim's lack of knowledge of Islam and its Scriptures was also exposed during this debate and he had to 'concede that he had incorrectly

7. American Mission Press, Ludhiana & Noor Afshan: 2nd May, 1993

8. Jang e Muqaddas

9. Ibid

10. Ibid

quoted several verses of the Holy Quran.¹¹

Abdullah Athim's inability to sustain the pace of intellectual discussion and his failure to present any novel and convincing arguments either in favour of Christianity or against Islam was more than apparent to the audience, including his own colleagues. In fact, Athim himself, was so aware of his shortcomings that during the course of the debate, he became conveniently indisposed and his colleague, Rev. Clarke had to stand in for Athim for a while.

However, at the close of the debate, Hadhrat Ahmad^{as} concluded his last paper with the announcement:

'When I prayed to God, in all humility and earnestness, that He might give His judgement in the debate as we are weak mortals and without His judgement we could not accomplish anything, I was given a Sign, by way of glad tidings, that of the two parties to the debate, the one who was deliberately following falsehood and forsaking the true God and deifying a weak mortal would be **thrown into hell** within fifteen months, each month corresponding to each day of the debate, and that he would suffer open disgrace if he did not turn to the truth; and that the one who is following the truth and believed in the true God would be openly honoured.'¹²

In conclusion to this announcement, Hadhrat Ahmad^{as} directed a personal question at Abdullah Athim and enquired:

'Now I ask Deputy Saheb. If this sign is fulfilled, would you accept it as a perfect and divine prophecy according to your liking? Would it not be a strong proof that the Holy Prophet^{sa}, whom you called the Dajjal in your book Androoni Bible, is a true Prophet.'¹³

This introduction to the debate between Hadhrat Ahmad^{as} and Abdullah Athim should establish the fact that the purpose of the entire exercise was to establish the superiority of one of the two contending religions, Islam or Christianity. Hadhrat Ahmad^{as}'s final announcement at the close of the debate¹⁴ is indicative of the fact that the **test was not between personalities but between Islam and Christianity**.

11. Ibid

12. Ibid

13. Ibid

14. Ibid

the respective faiths of the personalities involved in the debate. Hadhrat Ahmad's^{as} final question bore yet another evidence of the fact that the eventual outcome of the prophecy against Athim was to be:

'a strong proof that the Holy Prophet, Muhammed^{sa}, whom Athim had called a Dajjal in his book Androoni Bible, was a true prophet.'¹⁵

At this stage, one would beseech the critics of Hadhrat Ahmad's^{as} prophecies to reflect upon the consequences of their assertion that in this debate, which was to be 'a strong proof of the truth of the Holy Prophet, Hadhrat Muhammed Mustapha^{sa}, whom Athim had called, God forbid, a Dajjal in his book Androoni Bible,' Hadhrat Mirza Ghulam Ahmad^{as} 'could not prevail upon the Christian and hence, the debate went in favour of the Christian.'

Are the adversaries of Hadhrat Ahmad^{as} so engrossed in their prejudice against him that they are even prepared to compromise the truth of the Holy Prophet of Islam^{sa} at the hands of a person who had, in deifying a weak mortal Jesus^{as}, forsaken the true God and who had reviled our noble Prophet^{sa} in his literary pursuits?

The fact of the matter, however, is, that neither did the Christian padre, Abdullah Athim, prevail against Hadhrat Ahmad^{as} in the debate at Amritsar nor did this controversy go in favour of Christianity. The full details of how Islam prevailed against Christianity are recorded in the proceedings of the debate.¹⁶ Had Hadhrat Ahmad's^{as} critics read these and not borrowed their allegations from the works of their equally ignorant comrades, they may yet have found that Islam prevailed at this debate held between Hadhrat Ahmad^{as} and Abdullah Athim.

In fact, a review of this debate was published in the columns of the Christian paper, *Noor Afshan of Ludhiana*.¹⁷ This was later compiled in book form by a Christian organisation, the Punjab Religious Book Society of Lahore. In the context of this review, a colleague of Abdullah Athim, Rev. Thakar Das of the American Mission, Sialkot stated that 'in his opinion the debate had not been satisfactory and the replies given by the Christian advocate were too brief.'¹⁸ He also argued that 'the verses which

15. Ibid

16. Ibid

17. Ibid

18. Das, G.L.Thakar: Taniqih Mobahasa: pg 3

Athim presented in evidence of his beliefs did not produce the required effect.¹⁹

Rev. Das also admitted that Athim had 'failed to refute the inferences drawn by Hadhrat Ahmad^{as} in relation to certain Biblical verses,'²⁰ and he criticised his colleague for having 'failed to answer the questions raised by Hadhrat Ahmad^{as} in relation to Christ's^{as} alleged Divinity.'²¹

In recent times, a British author and historian, Ian Adamson, stated of the debate between Hadhrat Ahmad^{as} and Abdullah Athim:

'There is no doubt about who had won the debate. An American missionary reporting the debate in a newspaper said that the replies of the Christian debater had been inadequate.'²²

However, to return to the question of the fulfilment of Hadhrat Ahmad's^{as} prophecy against Abdullah Athim, it has already been shown that the purpose of this prophecy was to warn the Christian against the stand he had adopted against Islam. The Divine words revealed unto Hadhrat Ahmad^{as} stated quite clearly that, Abdullah Athim:

'would be thrown into hell within fifteen months of the prophecy and he would suffer **open disgrace** if he **did not turn** to the truth.'²³

There is however, no suggestion here that Athim was required to desert Christianity as is often argued by the critics of Hadhrat Ahmad^{as}. On the contrary, Hadhrat Ahmad's^{as} concluding remark to the effect that Athim's salvation depended upon his retracting from his previously held belief against the 'Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}, whom Athim had reviled in his book, Androoni Bible,'²⁴ bore evidence that Athim was merely required to admit the piety of the Holy Prophet of Islam^{sa}.

Hence, a mere retraction from the stand which Athim had previously taken against the Holy Prophet of Islam^{sa} would have been sufficient

19. Ibid: pg 6

20. Ibid: pg 34

21. Ibid

22. Adamson, Ian: Mirza Ghulam Ahmad of Qadian: pg 83

23. Jang e Muqaddas

24. Ibid

evidence to prove that he had begun to turn to the truth. As subsequent events proved, no sooner had Hadhrat Ahmad^{as} announced the prophecy against Athim, he immediately repented and declared that he had never 'wilfully insulted Islam or its Prophet^{sa}.' A British historian states in relation to Athim's retraction:

"When Athim heard the prophecy he turned pale and in the Eastern manner of portraying absolute denial, touched both his ears, struck out his tongue and shook his head. 'I repent. I repent. I did not mean to be disrespectful,' he declared."²⁵

Not only did Abdullah Athim profess verbal repentance and show remorse at the debate, but this renowned Christian author and celebrated debater stopped all his work in support of his beliefs. He ceased to write in favour of Christianity and against Islam and he withdrew into silence and relative seclusion. This in fact was a clear evidence of the fact that Abdullah Athim had seen the light of truth and within his heart he had accepted the truth of Islam and its noble Prophet^{sa}.

Otherwise, what feasible reason could there have been for a person like Abdullah Athim, who had previously been so active in polytheistic activity, to suddenly retire from active life and go into retirement? Why should he have chosen this particular time to hide himself in the manner in which he did after the announcement of the prophecy against him? Would Athim not have, if he had been convinced of the truth of his false beliefs, continued to preach Christianity, irrespective of Hadhrat Ahmad's^{as} prophecy against him?

Abdullah Athim's retirement from active life and his complete silence after the announcement of this prophecy against him is an irrefutable evidence of the fact that he had realised his mistake and the truth had made an impression upon his mind. Had that not been the case, he would have ignored Hadhrat Ahmad's^{as} warning and continued his unjust hostility against Islam. But he had professed his remorse visually and verbally at the debate when he had 'turned pale' and declared, 'I repent. I repent,' and with his subsequent retirement into silence; he

25. Adamson, Ian: Mirza Ghulam Ahmad of Qadian: pg 83

supplemented this public show of repentance.

In fact, a passionate adversary of Hadhrat Ahmad^{as}, Maulvi Sanaullah Amritsari admitted that on account of Hadhrat Ahmad's^{as} prophecy against Abdullah Athim, 'Athim was afraid of death and on account of this fear, he employed all possible means of escape.'²⁶ Maulvi Sanaullah Amritsari also admitted that:

'Athim did retract, as is generally thought.'²⁷

Nevertheless, although Abdullah Athim retracted from his beliefs and ceased to be an active Christian, he did not apostacise from Christianity and at the end of the fifteen months period, a clamour was raised by Hadhrat Ahmad's^{as} critics, alleging that Athim was still alive and hence Hadhrat Ahmad's^{as} prophecy had not been fulfilled.

However, the fact of the matter was that the Divine words revealed unto Hadhrat Ahmad^{as} did not, at any stage, declare that the '**liar would die**' within fifteen months of the pronouncement of this prophecy. On the contrary, the words vouchsafed unto Hadhrat Ahmad^{as} stated:

'The one who was deliberately following falsehood and forsaking the true God and deifying a weak mortal would be thrown into **Haviaah** within fifteen months, each month corresponding to each day of the debate, and that he would suffer open disgrace if he did not turn to the truth.'²⁸

Hence, the Divine words revealed unto Hadhrat Ahmad^{as} stated that the 'liar would be thrown into **Haviaah** within fifteen months,' **Haviaah** being the **lowest regions of hell**.

Hadhrat Ahmad^{as}, no doubt understood this to mean **death** as indicated by his explanation of the Divine revelation vouchsafed unto him.²⁹ But this was a simple case of misunderstanding the true purport of the Divine revelation, just as our beloved Prophet, Hadhrat Muhammed Mustapha^{sa} misunderstood the true purport of the revelation vouchsafed unto him in relation to the performance of *Hadj* and *Umra* as discussed earlier.

26. Amritsari, Maulvi Sanaullah: Illhamat Mirza, pg 22

27. Ibid

28. Jang e Muqaddas: pg 210

29. Ibid: pg 211

It was a case of misunderstanding similar to the one experienced by Hadhrat Noah^{as} who misunderstood the true purport of God Almighty's promise that He would save the apostle's family from the Deluge and even Hadhrat Jonah^{as} who misunderstood God Almighty's ultimate will in relation to the people of Nineveh and fled the city.

Nevertheless, Hadhrat Ahmad's^{as} prophecy in relation to Abdullah Athim, as intimated by the Divine words revealed unto him, was fulfilled in its entirety. Although he had shown verbal response at the conclusion of the debate and also stopped his customary abuse of Islam with retirement from active life, his deliberate silence was a sheer case deception of the masses. And hence, he was thrown into **Haviaah** – an experience he was to suffer for the rest of his mortal life.

Historical evidences indicate that Rev. Athim suffered great mental anguish after the announcement of Hadhrat Ahmad's^{as} prophecy against him. He began to have strange hallucinations and he day dreamt about snakes, rabid dogs and armed men, ready to attack him. A British historian states in relation to Abdullah Athim's fate after the pronouncement of Hadhrat Ahmad's^{as} prophecy against the Christian padre:

'he lived in absolute terror for the rest of his life, was almost permanently drunk and was moved by the missionaries from town to town.'³⁰

Maulvi Sanaullah Amritsari, of whom mention has been made earlier, was an eye witness to Abdullah Athim's state of life after the announcement of Hadhrat Ahmad's^{as} prophecy against the Christian priest. Despite his personal differences and constant intrigues against Hadhrat Ahmad^{as}, Maulvi Sanaullah Amritsari admitted that Hadhrat Ahmad's^{as} prophecy against Abdullah Athim was fulfilled to the extent of the revealed words. He stated:

'If you consider the **revealed** words that we have also quoted and **think** about the **predicament that encountered** him, you shall have **no doubt** in your minds that he **was, indeed**, thrown into the **Haviaah** and his heart was so badly affected that we could easily call it the **torments of hell**. But the extreme punishment which we had

30. Adamson, Ian: Mirza Ghulam Ahmad of Qadian: pg 103

understood and which has been pointed out in our writings, that is to say, death, that has not yet come.'³¹

But death, as has been shown, was never indicated in the Divine words revealed unto Hadhrat Ahmad^{as}. The prophecy merely stated that Athim would be thrown into **Haviaah. the lowest regions of hell**, which is precisely what befell him. This fact is admitted by Hadhrat Ahmad^{as}'s adversary, Maulvi Sanaullah who stated:

'The manner in which he was continually affected with restlessness and fear and also the dread of death, that was indeed **Haviaah** or the lowest region of Hell.'³²

It is regrettable that despite this admission to the effect that Hadhrat Ahmad^{as}'s prophecy against Abdullah Athim was fulfilled to the extent of the Divine words revealed unto him, his adversaries continued to maintain that the prophecy had not been fulfilled since Athim had not died within fifteen months. To this Hadhrat Ahmad^{as} responded with a declaration that 'Athim's reprove was on account of his repentance at the debate and his passive attitude thereafter, which indicated that in his heart, Abdullah Athim had turned to the truth.'

However, he also declared, quite categorically, that the 'foundation of Athim's death had already been laid and no one should remain under an impression that the worst is over for him.' Hadhrat Ahmad^{as} stated that 'it was just a matter of time before Athim, through his insolence, caused the final punishment to descend upon himself.'³³

Abdullah Athim was also invited by Hadhrat Ahmad^{as} to 'deny publicly, on oath, that during this period of fifteen months, there had been no inclination on Athim's heart to turn to the truth and whereas Athim had, before the debate, considered Islam and its noble Prophet^{sa} in error, he still held the same view.' He was warned that were he to take such an oath, 'he would certainly die within one year from the date of taking the oath,' failing which Hadhrat Ahmad^{as} would award the Christian priest a 'reward of 1,000 Indian rupees by way of acknowledgement of defeat.'

31. Amritsari, Maulvi Sanaullah: Illahamat Mirza: pg 22

32. Ibid: pg 23

33. Anwar ul Islam: pg 1/15

This invitation and warning to Abdullah Athim concluded with a declaration by Hadhrat Ahmad^{as} to the effect that if Athim was to accept the challenge and take the oath, 'Islam would be victorious and Christianity would be defeated and the Hand of God would be manifested.'³⁴

Had Abdullah Athim not turned to the truth and abandoned his views about Islam and its noble Prophet^{sa}, as he did before the pronouncement of this prophecy against him, he would have certainly accepted the challenge issued by Hadhrat Ahmad^{as} and taken the oath. And, in so doing, if he survived, he could have, besides collecting a reward of one thousand rupees, done Christianity the greatest service since Hadhrat Ahmad^{as} would have been obliged to 'acknowledge the defeat of Islam – the faith he had represented at the debate.'

But Athim maintained complete silence and ignored the two separate challenges issued to him on the 5th and 9th of September, 1894. Hadhrat Ahmad^{as} then sent registered letters to Rev. Clarke and Rev. Imamud Din asking them to persuade their colleague, Abdullah Athim, to take the oath. But, Rev. Clarke wrote back to state that 'Athim was not prepared to take the oath.' Thereupon, Hadhrat Ahmad^{as} increased the reward to 2,000 Indian rupees.

In this offer of 20th September, 1894, Hadhrat Ahmad^{as} declared that 'this was a fight between two, one true and one false God, and the true God will be victorious.' He also stated that 'the Sign of the truth of his, Hadhrat Ahmad^{as}'s God, the God of Islam, would be that he, Hadhrat Ahmad^{as} himself, would positively not die within this one year of the prophecy but if Athim were to take the oath, Athim would surely die within this one year because the false god Athim had deified would not be able to save him.'³⁵

This was a very serious claim by Hadhrat Ahmad^{as} since no man can ever predict that he would positively survive a certain period – not even the next second. But Hadhrat Ahmad^{as}'s faith in the God of Islam had no bounds and he was certain that God Almighty would assist him in every possible manner to establish the truth of His religion, His Book and His Prophet, Hadhrat Muhammed Mustapha^{sa} which, as has been shown earlier, were the issues at dispute at the Amritsar debate.

34. Anwar ul Islam: pg 6

35. Tabligh Risalat: Vol 3, pp 135/136

Athim, hence, found himself in an extremely embarrassing situation. If he remained silent any longer, he was sure to lose the little respect, if any, he enjoyed. If he took the oath, Athim was certain he would not survive a year. Hence, the Christian padre devised a scheme to evade the real issue and declared that he was 'still a Christian.'³⁶

When Athim failed to make a satisfactory response to Hadhrat Ahmad^{as} demand, Hadhrat Ahmad^{as} called upon the padre yet again to 'make a sworn public declaration that he had not, during the preceding fifteen months, changed his attitude towards Islam.' At this juncture, Hadhrat Ahmad^{as} questioned Abdullah Athim's reluctance to take the oath and enquired:

'Could the false god of Christianity not save Athim for a period of one year despite the fact that Athim is not so advanced in age? On the contrary, he is only a few years older than I. What kind of an incapacity overpowers this fictitious god that he cannot save him for a year. To expect salvation from such a god who is incapable of providing security for even a year is extremely dangerous. Have we not stated that our God will definitely save us from death in this year and He will certainly cause Athim to die because He is the only True God whom the unfortunate Christians who deify a human being like themselves, deny.'³⁷

To encourage Abdullah Athim to take the oath, Hadhrat Ahmad^{as}, increased the reward to 3,000 Indian Rupees. In this offer of 5th October, 1894, Hadhrat Ahmad^{as} also appealed to Athim's religious sentiments and stated:

'If in your sight, there is an iota of respect for the Messiah^{as} born to the righteous Mary^{as}, then I beseech you in his name and I swear you to oath in the name of God Almighty, to take the oath you are being challenged to swear in this leaflet.'

But Athim evaded the issue once again and announced that 'it was not permissible for him to take an oath except in the course of a judicial proceeding as his religion did not allow him to take an oath on any other occasion.'³⁸

36. Noor Afshan: 21st September, 1894

37. Tabligh Risalat: Vol 3, pp 144/145

38. Noor Afshan: 10th October, 1894

Hadhrat Ahmad^{as} responded to Abdullah Athim's false pretences and corrected Athim's contention that 'his faith did not permit him to take an oath except in a judicial proceeding.' He cited the Christian Scriptures and other literature to prove that there was nothing in Christianity which prevented him from taking an oath in a public meeting. In this response of 27th October, 1894, Hadhrat Ahmad^{as} increased the cash offer of 3,000 Indian Rupees to 4,000 Indian rupees if Athim would make the required declaration under oath³⁹ but Abdullah Athim was not to be persuaded.

Abdullah Athim would not take an oath as challenged by Hadhrat Ahmad^{as} – neither for a monetary consideration of 4,000 Indian Rupees nor for the **honour of the Messiah^{as}**, born to the righteous Mary^{as}.

Some twelve months after Hadhrat Ahmad^{as} issued this challenge to Abdullah Athim to 'declare under oath that he had not changed his attitude towards Islam,' the Christian media once again raised the question that Athim was still alive⁴⁰ despite the fact that the padre had declined to take the oath under the false pretext of the 'non permissibility of such an action in his religion.'

At this stage, Hadhrat Ahmad^{as} published a book wherein he warned that 'Athim may avoid the issue but this would be of little use since God Almighty would not leave Athim unpunished even if he did not take the oath because he had tried to deceive the world for too long now with his silence and refusal to take the oath.'⁴¹

In December of 1894, Athim made it known through a colleague, Padre Fateh Masih that he 'did not come forward to take an oath because Hadhrat Ahmad^{as} had a handful of followers only.' Hadhrat Ahmad^{as} immediately enquired of Athim 'as to how many signatories would satisfy him so that Hadhrat Ahmad^{as} could arrange to have a petition of that many people presented to Athim.'

In this declaration, Hadhrat Ahmad^{as} finally stated that 'even if all the Christian missionaries got together to persuade Athim to take that oath against Hadhrat Ahmad^{as}, Athim would still not have the courage to

39. Anwar ul Islam: pg 10

40. Noor Afshan: 13th September, 1895

41. Zia ul Haq: pp 15/16

come forward because in his heart he knows that the original prophecy against him at the Amritsar debate had been fulfilled.'

Hadhrat Ahmad^{as} also stated that 'it was sufficient evidence of his own truthfulness that Athim would never take an oath against him even if the Christian world slaughtered Athim into bits. On the other hand, if Athim did take an oath then the second prophecy of his death would surely be fulfilled.'⁴²

As anticipated by Hadhrat Ahmad^{as}, Abdullah Athim did not come forward to take the oath despite his constant humiliation. But Abdullah Athim's silence was in itself a case of deception since he had been given ample opportunity to save himself from the wrath of God by speaking out the truth but he maintained silence behind false religious pretences. And hence, within seven months of Hadhrat Ahmad's^{as} last warning to the Christian padre in December 1895, the once Christian celebrity, Abdullah Athim, already pushed into obscurity since the debate at Amritsar, had his obituary written on the 27th of July, 1896

42. Announcement. 30th December, 1895

CHAPTER FIVE

DR. ABDUL HAKEEM OF PATIALA AND HIS PROPHECIES

In the year 1905, some three years before his demise, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian began to receive intimation of his impending death. In one of the earliest revelations vouchsafed to him in the spring of 1905, God Almighty informed Hadhrat Ahmad^{as}:

'Your determined term of life is nearing its end.'¹

Not much later, in autumn of the same year, Hadhrat Ahmad^{as} saw a dream, wherein God Almighty informed him that 'only a small portion remained, of the term which had been appointed for him,'² This was followed, a month later, by another dream which once again indicated that his 'death was near, but Hadhrat Ahmad^{as} recorded a supplication that some respite be given to him so that he may fulfil the tasks required of him.'³ This phenomenon repeated itself incessantly during the rest of the year,⁴ with God Almighty giving Hadhrat Ahmad^{as}, tidings to the effect that:

'He will send down from heaven that which will please thee. A mercy from Ourselves and a matter that has been determined. That which you are being promised is near. I have issued My decree.'⁵

The frequency and intensity with which Hadhrat Ahmad^{as} received the

1. Braheen e Ahmadiyya: Vol 5, pg 70, f/n
2. Al Hakam: Vol 9, No 37, 24th October 1905, pg 1
3. Al Hakam: Vol 9, No 41, 24th November 1905, pg 1
4. Al Hakam: Vol 9, No 42, 30th November 1905, pg 1
Maktoobat Ahmadiyya: Vol 5, No 3, pp 61/62
Al Hakam: Vol 9, No 43, 10th December 1905, pg 1
5. Al Hakam: Vol 9, No 44, 24th October 1905, pg 4

news of his impending death gave him the occasion to write his last will and testament wherein he stated:

'To begin with, all praise is due to God, the Lord of all the worlds; and peace and blessings upon His Messenger, Hadhrat Muhammed^{sa}, his progeny and his Companions, all. And after that, since in repeated revelations, coming one after the other, God Almighty has conveyed to me that the time of my demise is near and since revelations in this behalf have come to me with such repetition and force as to shake the foundation of my being, turning my heart cold to this life, I have deemed it proper to set down in writing, some words of admonition and advice for my friends and other people who might be disposed to derive benefit from them.'⁶

This Will, which Hadhrat Ahmad^{as} hurried, contained several other revelations vouchsafed to him, to the effect that 'the end of his time was approaching'⁷ and 'not much was left before this event took place.'⁸ He also recorded that he was shown a vision wherein he beheld 'an angel measuring the ground and arriving at the location where his grave had been destined to be situated.'⁹

Incidentally, while the disciples of Hadhrat Ahmad^{as} dreaded the fateful day when their master would depart from their company, many of his adversaries began to await the eventual outcome of these revelations in anticipation, ready to exploit the issue to their own advantage. Amongst these, there was also, a medical practitioner from Patiala, Dr. Abdul Hakeem, who had been excommunicated from the Ahmadiyya Muslim Community, on account of some perverse beliefs he had begun to entertain.

Dr. Abdul Hakeem of Patiala was naturally embittered with his excommunication but unable to avenge the humiliation suffered on account of his expulsion, he adopted an extremely antagonistic attitude towards the Ahmadiyya Muslim Community. Consequently, he began to write against Hadhrat Ahmad^{as} and, at one stage, even threatened to 'expunge all such writings from his books which he had, prior to his excommunication, written in praise of Hadhrat Ahmad^{as}.'

6. Al Wasiyyat: pg 2

7. Ibid

8. Ibid: pg 3

9. Ibid: pg 15

But, the Ahmadiyya Muslim Community's indifferent attitude towards the apostate, vexed Abdul Hakeem still further until his arrogance made him claim that he too, was a recipient of Divine revelation. Shortly after, Dr. Abdul Hakeem laid claim to prophethood by asserting that in one of his revelations, it had been disclosed to him that he was 'from amongst the Messengers of God.'

Nevertheless, the news of Hadhrat Ahmad^{as}'s impending death with such frequency as has been referred to above was considered by Dr. Abdul Hakeem to be an excellent opportunity to exploit the situation by predicting Hadhrat Ahmad^{as}'s death simultaneously. However, what the doctor concealed from the innocent public, whom he hoped to delude, was that his prediction of Hadhrat Ahmad^{as}'s impending death was itself inspired, not by any Divine agency in communication with him personally, but, by Hadhrat Ahmad^{as}'s own inspired revelations. This ingenious scheme, devised by Dr. Abdul Hakeem, eventually developed into an interesting situation.

On the 12th of July 1906, some six months after Hadhrat Ahmad^{as} had published his will in which he called upon the members of the Ahmadiyya Muslim Community, in no uncertain terms, to prepare themselves for the inevitable, Dr. Abdul Hakeem of Patiala took a cue from Hadhrat Ahmad^{as}'s published revelations and declared that 'it had been revealed to him that Hadhrat Ahmad^{as} would suffer death within three years of the date of his prophecy.'¹⁰

Obviously, what the doctor predicted in relation to Hadhrat Ahmad^{as}'s death was not a novel revelation. On the contrary, he was simply repeating what had already been revealed to Hadhrat Ahmad^{as} by God Almighty, not once, but on several occasions as has been shown already. This is borne by the fact that long before Abdul Hakeem made his first plagiarised prophecy in relation to Hadhrat Ahmad^{as}'s death, Hadhrat Ahmad^{as} had himself publicly declared, with frightful frequency, the fact that his impending death was nigh. For instance, at the time of the publication of his will, Hadhrat Ahmad^{as} stated in the December 1905, issue of the Review of Religions:

'A few days back, I saw a dream that someone had given me some water in a new earthen vessel in which there only remained two to three sips

10. Al Haq wa Atamul Hujjat wa Takmilah: pg 4

of water but, the water was extremely clear and pure. This was accompanied by a revelation, Water of Life.¹¹

However, in response to Abdul Hakeem's prophecy, Hadhrat Ahmad^{as} assured Abdul Hakeem that God would never allow a fabricator of lies prevail with his lies. On the contrary, he stated that 'those accepted of God carry with them the signs of such acceptance. They are known as the princes of peace. No one can prevail over them.' Hadhrat Ahmad^{as} also warned the doctor that 'the drawn sword of angels was in front of him; but Abdul Hakeem neither recognised nor appreciated the need of time. At the end of this declaration, Hadhrat Ahmad^{as} supplicated the Lord to 'distinguish between the truthful and the liar as He was aware of all the affairs and the truthful.'¹²

God Almighty, as is a common experience of a believer, works in diverse ways and none can be wise to the snare in which He entangles the unworthy. Consequently, He, first caused Dr. Abdul Hakeem of Patiala to reduce his original concocted prediction of Hadhrat Ahmad^{as}'s death by ten months and eleven days. Hence, Abdul Hakeem declared that 'God had decreed to reduce the life span of Hadhrat Ahmad^{as} which was end on the 7th of July, 1909 by 10 months and 11 days and it had now been revealed to him, on the 1st of July, 1907, that Hadhrat Ahmad^{as} would die within 14 months of this date.'¹³

In response to this amended prediction of Dr. Abdul Hakeem, God Almighty, the Sustainer of Life, directed Hadhrat Ahmad^{as} to inform his enemy that God shall not only seize Abdul Hakeem but shall lengthen Hadhrat Ahmad^{as}'s days and his enemies who prophecy Hadhrat Ahmad^{as}'s death within a certain time will all be confounded.¹⁴

God Almighty is the Sustainer of Life and a Compassionate and Merciful God. He can, if He chooses, extend the life of mortal beings at will and none can restrict His powers. However, this promise to 'lengthen' the life span of Hadhrat Ahmad^{as}, when read in conjunction with the words to the effect that the 'enemies who prophesy his death within a certain time will all be confounded,' indicated that the explicit purpose of this promise of

11. Review of Religions; December, 1905, pg 480

12. Tadkirah, English Edition: pg 353

13. Al Haq wa Atmamul Hujjat wa Takmilah: pg 6

14. Announcement: 5th November, 1907: Tadkirah, English Edition: pg 404

'extended lease' was issued, only to 'confound the enemies of Hadhrat Ahmad^{as}.'

Dr. Abdul Hakeem's prediction against Hadhrat Ahmad^{as}, was a verbatim copy of Hadhrat Ahmad^{as}'s own prophecy in relation to his impending death within two to three years of December, 1905. Abdul Hakeem, one need not say, was thoroughly convinced of the truth of Hadhrat Ahmad^{as}'s revelations and therefore, not surprisingly, he had taken the cue for his own concocted prediction against Hadhrat Ahmad^{as} from Hadhrat Ahmad^{as}'s own revelations, already made public on numerous occasions.

Hence, Dr Abdul Hakeem had to put off from his pretence that his plagiarised predictions were, as he would have the innocent masses believe, independent prophecies revealed unto him. Obviously, Divine wisdom decreed that occasion ought to be given to Abdul Hakeem to make a thoroughly independent prediction and be more specific. And this declaration to the effect that 'to confound his enemies, God Almighty will lengthen Hadhrat Ahmad^{as}'s days,' incensed Abdul Hakeem who once again annulled his amended prediction of the death of Hadhrat Ahmad^{as} within 14 months of July, 1907, that is, before early September, 1908. He issued yet another prophecy in which he stated that according to his latest 'revelation of 12th February 1908, Hadhrat Ahmad^{as} would die before 21st day of Savaan 1965, that is, before 4th August, 1908.'¹⁵

Although, this prophecy was once again within the confines of Hadhrat Ahmad^{as}'s own prophecy in relation to his impending death, Hadhrat Ahmad^{as} was certain that God would, if necessary, lengthen his days and prove his enemy wrong. Hence, Hadhrat Ahmad^{as} once again responded to Dr Abdul Hakeem's prophecy, the third in a series of his amended prophecies, with the declaration that 'God will protect Hadhrat Ahmad^{as} from the predictions of the doctor.'¹⁶

And so it was to be. Abdul Hakeem was by now, thoroughly vexed by the indifferent attitude of Hadhrat Ahmad^{as} and the entire Ahmadiyya Muslim Community who ignored the apostate's tantrums. In his traditional bouts of outbursts, Abdul Hakeem stated that despite his prophecies against Hadhrat Ahmad^{as}, Hadhrat Ahmad^{as}'s fearlessness and confidence remained unabated and the strength of Ahmadi Muslims

15. Al Haq wa Atmam al Hujjat wa Takmilah: pg 26

16. Chashma Mariffat: pg 322

surpassed all limits. At one stage, in his helplessness, Dr. Abdul Hakim of Patiala supplicated God to hurry the destruction of Hadhrat Ahmad^{as}. Consequently, stated Dr Abdul Hakeem of Patiala, 'God annulled the prediction of Hadhrat Ahmad's^{as} death **before** 4th August, 1908.'¹⁷

The snare in which God Almighty proposed to trap and consequently confound the enemies of Hadhrat Ahmad^{as} was drawing Abdul Hakeem nearer to its jaws. Abdul Hakeem of Patiala issued his next prediction in relation to Hadhrat Ahmad's^{as} death. In a letter dated 8th of May, 1908, sent to the editors of the Indian periodicals, *Paisa Akhbar* of Lahore and *Ahle Hadees* of Amritsar, Dr. Abdul Hakeem stated:

'I shall be grateful if you would publish my latest revelations concerning the death of Mirza. 1. The said Mirza **will die of a fatal disease on the 21st day of Saavan in the year 1965, [that is, 4th August, 1908]** 2. An **important woman from the family of Mirza will also die** with him.'¹⁸

This last revelation by Abdul Hakeem, which mentioned a specific date for the death of Hadhrat Ahmad^{as} was in itself a snare woven by Dr. Abdul Hakeem's own profanity and falsehood. All praise be to God Almighty who confuses the enemies of truth and ensnares them in traps of their own making. Hadhrat Ahmad^{as} could now, with dignity, end his sojourn in this transient world, in strict accordance with the predestined will of God Almighty, as publicised by Hadhrat Ahmad^{as} himself, in December of 1905.¹⁹

Dr. Abdul Hakeem of Patiala had now predicted a specific date for Hadhrat Ahmad's^{as} death. Hence, there seemed no further need for God Almighty to 'extend the lease of Hadhrat Ahmad's^{as} life which He had proposed and promised so as to confound his enemies,' since the date He had already determined for the death of His apostle varied from the **precise date, that is, the 4th of August, 1908**, specified by Abdul Hakeem in his false prediction. This in itself, was sufficient enough to confound the enemy who, as events which transpired later, was proved to be a liar and a fabricator.

17. Al Haq qa Atmam al Hujjat wa Takmilah: pg 9

18. Paisa Akhbar, Lahore and Ahle Hadees, Amritsar: 15th May, 1908

19. Review of Religions: December, 1905: pg 404

Hadhrat Ahmad^{as}, God be praised, died on the 26th of May 1908, some two months and ten days before the date specified by Dr. Abdul Hakeem of Patiala in his last prediction against Hadhrat Ahmad^{as}. Yet, some adversaries of Hadhrat Ahmad^{as} have the audacity to assert that Abdul Hakeem prevailed in his false prophecies against Hadhrat Ahmad^{as}.

Neverthelsss, in the days when this controversy between Hadhrat Ahmad^{as} and Dr. Abdul Hakeem of Patiala was alive, the adversaries of Hadhrat Ahmad^{as} were not as unfair and prejudiced as the antagonists of this day and age, at least, not all of them. And hence, the editor of the *Paisa Akhbar* of Lahore lamented why Dr. Abdul Hakeem had to change his earlier prediction of Hadhrat Ahmad's^{as} death **within fourteen months of 1st July 1907 to a certain death on the 21st day of Saavan in the year 1965, that is, the 4th of August, 1908**. Had Dr. Abdul Hakeem left his previous prediction stand, he would have been proved truthful and Hadhrat Ahmad's^{as} credibility would have been damaged beyond repair.

This view of the *Paisa Akhbar* was shared by many an adversary of Hadhrat Ahmad^{as} including Maulvi Sanaullah Amritsari of whom mention has been made in one of the preceding chapters of this book.. Sanaullah was a committed adversary of Hadhrat Ahmad^{as}. As has been shown already, he availed every opportunity to revile Hadhrat Ahmad^{as} and he tried to exploit every available issue against Hadhrat Mirza Ghulam Ahmad^{as} of Qadian.

Yet, unlike Hadhrat Ahmad's adversaries of this day and age, Sanaullah Amritsari lamented that Dr Abdul Hakeem of Patiala had been proved a liar and a fabricator. On the death of Hadhrat Ahmad^{as}, Sanaullah referred to Dr Abdul Hakeem's predictions in relation to Hadhrat Ahmad's^{as} death and stated:

'Alas! we write these lines with the greatest regrets and a painful heart. But what else can we do when we must admit the truth? We were indeed, concerned, when we saw that Mirza had published his Will in which he stated that it had been revealed to him that his life was going to end very soon and some people will feel relieved that a certain person has departed from this world. We did not want this to happen so soon, hoping that God Almighty would leave him to flounder in his transgression.'

'But, we expected this to happen soon, as had been announced by Dr. Abdul Hakeem of Patiala. The doctor had stated, "My revelation concerning Mirza of Qadian, which may kindly be published, is that: (1) The Mirza will die on the 21st day of Saavan, 1965 (4th August, 1908) of a fatal disease. (2) A distinguished woman of the family of Mirza shall also die." [Weekly Ahle Hadees: 15.5.1908].'

'However, we cannot refrain from saying what is true. Had the doctor **stopped** at what he had stated before, that is, his prediction of Mirza's death within **fourteen months** and not fixed a specific date **as he has done** then those objections could have never been raised as are being raised today by the Paisa Akhbar of the 27th, wherein it is stated that had the prophecy been left as, "**upto the 21st of Saavan**" and not altered to, "**on the 21st of Saavan**," it would have, indeed, been wonderful. But alas, his revelation that Mirza will die **on the 21st of Saavan, that is 4th of August**, has been published in the Ahle Hadees issue of 15th May, 1908. We wish that he would have left his earlier revelations unaltered, without giving a specific date. Then there could have been no excuse.'²⁰

20. Ahle Hadees: 12th June, 1908

CHAPTER SIX

PROPHECY CONCERNING HAZRAT MUSLEH MAWOOD^{ra}

In the year 1886, while Hadhrat Mirza Ghulam Ahmad^{as} of Qadian was engaged in a forty day period of solitary worship, God Almighty conferred upon him a Sign of His mercy the detail of which he announced at Hoshiarpur on the 20th of February, 1886. Hadhrat Ahmad^{as} stated that God Almighty had informed him:

'Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. **A handsome and pure boy will descend as your guest.** His name is Emmanuel and Bashir. He has been invested with the holy spirit, and he is free from all impurities. He is the light of Allah. Blessed is he who descends from heaven. He will be accompanied **with Fazl which shall arrive with him.** He will be characterised by grandeur, greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of God, for God's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four [of this the meaning is not clear]. It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if God has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter

decreed.”¹

This grand prophecy, indicated the birth of a son who was to be the Promised Reformer of his age. But, as evident from the text of the revelation, the prophecy gave tidings of the birth of **not one but two** sons. Hadhrat Ahmad^{as} made this clear with his declaration:

‘The words beginning with: **A handsome and pure boy**; and ending with: **He who descends from heaven**; indicate a short life, for a **guest** is one who stays for a few days and then departs before one’s own eyes. The succeeding sentence refers to the Promised Reformer, who has been named **Fazl** in the revelation.”²

In another leaflet issued from Qadian, Hadhrat Ahmad^{as} stated that in his ‘announcement of 20th February 1886, there is a prophecy of the birth of a righteous son possessing the qualities mentioned in the announcement.’ He then wrote:

‘To this time, March 22, 1886, no son has taken birth in my home, apart from two sons born earlier, now more than 20 or 22 years. But, we know that such a son will, most certainly, be born **within nine years**, in fulfilment of God’s promise. Sooner, or later, in any case, he will be born **within this period**.’³

On the 15th of April, 1886, however, Hadhrat Ahmad^{as} was blessed with a daughter, Ismat, whose birth became an occasion for his adversaries to allege that his prophecy of the birth of a son had been proved to be false, despite the fact that Divine wisdom had already insured that all ambiguity be removed. This is proved by the fact that some three weeks before the birth of Ismat, God Almighty caused Hadhrat Ahmad^{as} to declare that the Promised Reformer will be born **within a period of nine years** from the date of announcement⁴ and a week before the birth of Ismat, Hadhrat Ahmad^{as} declared:

‘After the announcement of 22nd March 1886, I supplicated again for

1. Announcement, 20th February, 1886 Riyaz Hind, Amritsar: Supplement, 1st March, 1886

2. Green Announcement: pg 21 f/n: Tabligh Risalat: Vol 1

3. Wajibul Izhar, 22nd March, 1886: Tabligh Risalat, Vol. 1

4. Ibid

further disclosure concerning this matter and it was disclosed to me today, April 8th, 1886, by God Almighty, that a son will be born very soon, within the period of **one** pregnancy. This means that a son will be born of a **near** pregnancy but it has not been disclosed whether the one who will be born soon is the same Promised Son or whether he will be born at **some other time** within the term of nine years.”⁵

This announcement, in itself carried a clear message that a son was not expected of the **present** pregnancy. This is indicated by the disclosure that a son will be born **within one pregnancy** and not **this pregnancy**. This view is further strengthened by the words that a son will be born of a **near pregnancy** and not **the present pregnancy**.

On the 7th of August, 1887, Hadhrat Ahmad’s^{as} prophecy in relation to the birth of a **handsome and pure boy, Emmanuel and Bashir, who was to descend from heaven as a guest** of Hadhrat Ahmad^{as}, was fulfilled when a son finally made his appearance and Hadhrat Ahmad^{as}, made a declaration that this son fulfilled the prophecy of 20th February, 1886, ‘namely: **A handsome and pure boy will come as your guest**.’ He also stated that the birth of this son ‘fulfilled the prophecy in the announcement of April 8, 1886 that a son will be born soon.’⁶

But this son, named Bashir Ahmad and popularly referred to as Bashir the First, was to be a **guest** only as had been stated by the prophecy⁷ and declared by Hadhrat Ahmad^{as} at the time of the child’s birth.⁸ Consequently, as had been decreed by God Almighty, the **guest**, Bashir Ahmad the First departed before Hadhrat Ahmad’s^{as} own eyes when he died on the 4th of November, hence fulfilling the prophecy of his birth and also, his death.

The early death of this Bashir the First, was, once again, an occasion for the adversaries to contend that Hadhrat Ahmad’s^{as} prophecy in relation to the Promised Son had been falsified. In response to this contention, he

5. Announcement, 8th April, 1886: Tabligh e Risalat, Vol. 1

6. Maktoobat Ahmadiyya, Volume V, Part III, pg 22

7. Announcement, 20th February, 1886 vide Riyaz Hind, Supplement, 1st March, 1886

8. Maktoobat Ahmadiyya, Vol. V, Part 3, pg 22

replied:

'To this day, we have not stated in any announcement, that this boy will have a long life. Nor did we say that he was the Promised Son. In fact, in our announcement of 20th February, 1886, there was a prophecy in regards to some of my sons, that they would die at an early age. Therefore, the point needs proper thought whether by the death of this boy, a prophecy had come to be fulfilled, or falsified. In the entire number of the people, among whom we had this announcement distributed, most of them bore witness on the death of this boy. For instance, the following passage in the announcement of February 20, 1886, that a **"handsome and pure boy descends as your guest."** The word **"guest"** used here seems to be the name given to the boy conveys a hint that he would pass away from this world, soon, at a very early age because a guest, in any case, is one who goes away very soon. He departs, while you stand looking and watching him wend his way. The man who stays behind, saying farewell to those who depart, cannot be called a guest.'⁹

Hadhrat Ahmad^{as} further explained that no one should fall in error and assume that this portion of the prophecy related to the Promised Son. The prophecy concerning the Promised Son, he stated:

'starts from the following passage: **"He will be accompanied by Fazl, which shall arrive with him."** Thus, the name given to the Promised Son, in this revealed expression is Fazl. Also, his second name is Mahmud and his third name is Bashir Second. In another revelation, he has been named Fazl e Omar. And it was hence necessary that his coming should have been held, till such time that Bashir, who has died, should have taken birth, and be carried back; since all these matters, in the wisdom of the Lord, had been kept under his feet. And Bashir the First, who has died, was a forerunner of Bashir the Second. This was the reason why both were mentioned in one and the same prophecy.'¹⁰

However, a month after Bashir the First's demise, Hadhrat Ahmad^{as} received another revelation which stated:

'A second Bashir will be bestowed upon thee whose name is Mahmud.

9. Green Announcement, pg 21, f/n: Tabligh Risalat, Vol. 1, pp 141/142

10. Ibid

He will be a person of high resolve in his projects.'¹¹

In another announcement some six weeks before the birth of this son, Hadhrat Ahmad^{as} declared that he had been 'given intimation of a son who was to be born to him and he saw his name written on a wall as **Mahmud**.'¹²

This Bashir, who was to be named Mahmud also, finally made his blessed appearance on the 12th of January, 1889. On the birth of this son, Hadhrat Ahmad^{as} stated that 'a son has been born to him who had been named Bashir and Mahmud by way of good omen.'¹³

The birth of this child was followed by the birth of yet another son, Bashir Ahmad, who was born to Hadhrat Ahmad^{as} on 20th of April, 1893. Hence, within this period of nine years, specified by the initial prophecy, Hadhrat Ahmad^{as} was blessed with, **not one but three sons** of which one, Bashir the First, died and two, Bashiruddin Mahmud and Bashir Ahmad, survived. To argue that Hadhrat Ahmad's^{as} prophecy in relation to the birth of a Promised Son had not been fulfilled would thus be thoroughly unjustified since two of his surviving sons had been born within the specified period of the prophecy.

What in fact, remained to be seen now, was, whether either of these two surviving sons of Hadhrat Ahmad^{as}, Bashiruddin Mahmud and Bashir Ahmad, born before the expiry of the specified period of nine years, proved to be the promised son in the prophecy.

It is rather ironic that while the critics of Hadhrat Ahmad's^{as} prophecies, contend against the fulfilment of this prophecy concerning the Promised Son by artfully exploiting the birth of his children who died in infancy or childhood, they totally ignore the birth of these two stalwarts of Islam, Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} and Hadhrat Mirza Bashir Ahmad^{ra}, both of whom were born within the prophecied period of nine years and both of whom survived their father, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian.

11. Green Announcement, 1st December, 1888, pg 17: Tabligh Risalat, Vol: 1, pg 137

12. Green Announcement, 1st December, 1888: Taryaq ul Qulub, pg 40

13. Ishtihar Takmeel Tabligh, 12.12. 1889: Tableegh Risalat, Vol. 1: pp 147/149 f/n

Does this sly and intentional oversight of the birth of these sons, within the specified period of the prophecy, not suggest that the critics of Hadhrat Ahmad^{as} are not being honest in their treatment of this prophecy?

The fact of the matter is that the birth to Hadhrat Ahmad^{as} of his son Hadhrat Mirza Bashiruddin Mamhud Ahmad^{ra} initiated the era of the fulfilment of a grand prophecy – the prophecy in relation to the Promised Son, announced on the 20th of February, 1886.

Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, the Promised Son, was born immediately after Bashir the First, the guest who died in his infancy and the forerunner of Bashir the Second, as prophesied by the announcement of 20th February, 1886 and as explained by Hadhrat Ahmad^{as}. He was also born within the prophesied period of nine years, and while his younger brother, Hadhrat Mirza Bashir Ahmad^{ra} was also born within this specified period, Divine wisdom ensured that the Promised Son, Hadhrat Mirza Bashiruddin^{ra}, alone, be given the name of Mahmud^{as}, which was indicated in the prophecy.

However, as the context of the prophecy in relation to the Promised Son should itself indicate, the real test of its fulfilment was to be, besides the birth of the son within nine years of 20th February 1886, the possession of such distinctive characteristics and also the accomplishment of such outstanding achievements as had been prophesied in the announcement of 20th February, 1886.

Historical evidences bear witness that Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} was the son who actually displayed in his person, all the exceptional and outstanding qualities mentioned in the prophecy. He also performed the great deeds which the Promised Son was required to perform and within his person, he fulfilled the prophecy of the Promised Son in letter and spirit.

While still in his teens, he began to show signs of ineffable spiritual and intellectual maturity, a fact evident from his literary and academic contributions to the Review of Religions, Badr, Tashhizul Azhan and also other newspapers and periodicals.

In the field of knowledge, Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} had not a parallel in his own age. His Commentary of the Holy

Quran, *Tafsir e Kabir* extends well over 6,000 pages and a shorter Commentary *Tafsir e Kabir* covers 853 pages. He was the author of several other publications, including *Dawatul Amir*, *Tohfatul Muluk*, *Haqiqat al Nubuwwat*, *Sair e Ruhani*, *Hindustan key Siyasi Mas'ala ka hal*, *Paigham e Ahmadiyyat*, *Fazail al Quran*, *Hasti Nari Taala*, *Malaikat Allah*, *Zikr e Ellahi and Irfan e Ellahi*.

Besides these, several of his lectures, including, *The Real Revolution*, *The Economic Structure of an Islamic Society*, and *The New World Order of Islam* were also published and these have seen several editions.

Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} also displayed signs of great oratory with his speeches. He enjoyed the honour of being the youngest speaker to address the Annual Gatherings of the Ahmadiyya Muslim Community and he had the honour to represent Islam at the 'Conference of the Principal Religions of the Empire,' held at the Imperial Institute, South Kensington, London in 1924. His address, published in book form titled, '*Ahmadiyyat or True Islam*,' received excellent press reviews.

He also displayed singular sagacity, showed signs of astonishing enterprise and gave evidence of incredible administrative skills from very early in his life. His astute perception and exceptional ability as an outstanding strategist and organiser steered the Ahmadiyya Muslim Community to such success as became the envy of his adversaries. This he did, despite the fact that when, at the age of 24 years, he was elected Caliph of the Ahmadiyya Muslim Community, his adversaries contended that he was of too tender an age to hold the reigns of the Community.

Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} took a keen interest in Muslim interests throughout the world. His contributions during the Malkan Apostasy Movement were greatly appreciated by Muslims¹⁴ and when he instituted the annual *Seerat un Nabi* Conferences in the sub-continent of India, to counter the effects of the *Shudi Movement*, the

14. Khan, Zafar Ali: Zamindar, Lahore, 18th April, 17th May and 29th June 1923; Zulfiqar, Lahore, 17th January, 1923; Ali, Sheikh Niaz: Zamindar, Lahore, 24th June 1923; Mashriq, Gorakhpur, UP, 29th March, 1923 and Vakil, Amritsar, 3rd May, 1923.

Muslim leaders of the country paid glowing tributes to him.¹⁵

Between 1917 and 1946, he advised the leadership of the Muslim League on the question of Muslims rights in the sub-continent of India.¹⁶ The influence which he wielded during this crucial period was so intense that the leadership of the Ahrar lamented:

'Mr. Jinnah delivered a speech at Quetta where he adopted Mirza Mahmud's policies.'¹⁷

Hadhrat Mirza Bashiruddin Mahmud Ahmad's^{ra} support for the Muslims of Kashmir won him acclaim too¹⁸ as did his support of the Palestinian cause.¹⁸

To quote the full extent of Hadhrat Mirza Bashiruddin Mahmud Ahmad's^{ra} achievement would be practically impossible in the course of one publication. However, it was in appreciation of his achievements that people of such high stature as Allama Niaz Fathepuri, a renowned scholar of the Indo Pakistan subcontinent and a man of great perception, applauded Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} with such praise as:

'The third volume of Tafsir e Kabir is before us and we are studying it thoroughly. There is no doubt that you have created a unique facet of studying the Holy Quran. The Commentary is the first of its kind and in it, you have blended intelligence and scholarship very beautifully. Your great knowledge, profound thinking, extraordinary understanding and your way of expression is apparent in each and every word. I regret having neglected it for so long. Alas! I could have studied all the

15. Mashriq, Gorakhpur, UP, 12th June 1928; Sultan, 12 June 1928; Kashmiri, Lahore, 28th June 1928; Paishwa, Delhi, 2nd July, 1928; Paigham Amal, Ferozpur, 24th May, 1929 and Himat, Lucknow, 3rd May, 1929.

16. Khawar, 21st July, 1930; Inqalab, 16th July, 1930; Inqalab, Lahore, 16th November, 1930; Siyasat, Lahore, 2nd December, 1930; Himat, Lucknow, 5th December, 1930;

17. Nashir, Majlis Ahrar Islam, Qadian: pg 18/19

18. Tarikh Ahmadiyya, Vol 6, pp 401/493; Kashmir ki Kahani, pg 244; Inqalab, vide Tarikh Ahmadiyya, Vol 6, pg 511

18. Al Yaum; Al Akhbar; Al Qabas; Al Nasr; Sautul Ahrar; Al Urdon; Al Shura; and Al Nahzah

volumes. Only yesterday, I was studying the commentary on Surah Hud and I was so impressed with your opinion in relation to Hadrat Lot^{as} that I found myself compelled to write this letter. The position which you have adopted on the verse "these are my daughters," is unique and I do not have the words to express my gratitude to you. May God Almighty preserve you!²⁰

Such acclaim by men of integrity was a matter of common experience to Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}. However, what better criterion could there be to judge the achievements of a person than the testimony of his declared opponent? Chaudhry Afzal Haq, the leader of the Ahrar Movement, an organisation committed to the opposition of the Ahmadiyya Muslim Community stated in relation to Hadhrat Mirza Bashiruddin Mahmud Ahmad's^{as} ingenuity:

'The exceptional brain which is behind it, can destroy the greatest empire within no time.'²¹

Maulvi Zafar Ali Azhar, yet another committed opponent of the Ahmadiyya Muslim Community lamented the achievements of Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} and warned his friends and colleagues:

'Open your ears and listen, you and your associates! You will not be able to **measure** up to Mirza Mahmud even onto Doomsday. Mirza Mahmud **possesses the Quran and the knowledge** of the Quran.

'You have never read the Quran, even in your dreams.

'Mirza Mahmud has with him such a community, which is prepared to sacrifice at his feet, everything it its possession.

'Mirza Mahmud has got missionaries and scholars on varied subjects. He has **entrenched his banner** in every country of the world.'²²

What manner of a person could inspire such awe and fear in the heart of his adversaries?

20. vide: Al Furqan: Dec 65/Jan 66, pg 77

21. Akhbar Mujahid, 15th August, 1935

22. Azhar, Maulvi Zafar Ali: A Grave Conspiracy: pf 196

This is but the tip of the iceberg. Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} was applauded for his exceptional capabilities and outstanding achievements by friends and foes alike. We shall, however, end this chapter with the following quote by the former editor of the Civil and Military Gazette, Maulana Yakub Khan, who, on the demise of Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, stated:

'A GREAT NATION BUILDER

'The death of Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement, (Rabwah) rang the curtain down on a most **eventful career**, packed with a **multitude** of far reaching enterprises. A man of **versatile genius and dynamic personality**, there was hardly **any** sphere of **contemporary thought and life** during the past half century, from **religious scholarship to missionary organisation, even political leadership**, on which the deceased did not leave a deep imprint. A whole network of Islamic missions and mosques scattered over the world, the deep penetration of Islamic preaching in Africa, displacing the long entrenched Christian missions, are a standing monument to the deceased's imaginative planning, organisational capacity and unflagging drive. There has hardly been a **leader of men in recent times** who commanded such deep devotion from his followers, not only when alive, but also after death, when 60,000 people rushed from all parts of the country to pay their last homage to their departed leader. In the story of the Ahmadiyya Movement the Mirza Sahib's name will go down as a **great nation Builder**, who built up a well-knit community in the face of heavy odds, making it a force to be counted with.'²³

23. Light, Lahore: 16th November, 1965.

CHAPTER SEVEN

PROPHECY CONCERNING ALEXANDER DOWIE

Alexander Dowie, a Scotsman by birth migrated to Australia as a cleric in 1872 and within a few years of his migration, he acquired a certain degree of reputation for healing. In 1888, he moved to the United States of America where he started publication of a paper called *Leaves of Healing*. In 1892, Dowie began to preach Christianity and on account of his gaining popularity, he, in 1896, founded his own Christian Catholic sect in the United States.

Some years later, in 1901, Alexander Dowie claimed to be the forerunner of the second coming of Christ whose advent was being eagerly awaited by Americans inclined towards religion. He began to command a much larger following in the United States of America and when money began to pour in, he bought a piece of land in Illinois where he proceeded to build a town which he called Zion City.

Alexander Dowie was a bitter enemy of Islam and its noble Prophet, Hadhrat Muhammed Mustapha^{sa}. He often gave evidence of his hostility in his speeches and writings. In one of his speeches, Dowie stated:

'I think of the falsehood of Muhammed with great contempt. If I were to accept those falsehoods, I would have to believe that in this gathering, and indeed, in any part of God's earth, there is no single woman who possesses an immortal soul. I would have to acknowledge that you women are but wild animals which can be used for an hour a day as play things and that you have no eternal existence, and that, when those who are dominated by bestial passions, have satisfied their lust with you, you would die the death of dogs. This would be your end. This is

the religion of Muhammed.¹

Dowie also published a prophecy in 1902, wherein he stated that unless all the Muslims of the world accepted Christianity, they would meet with death and destruction.

When Hadhrat Mirza Ghulam Ahmad^{as} received news of Alexander Dowie's strictures against Islam and its noble Prophet^{sa}, and also his prophecy against Muslims of the entire world, he stated:

'Recently, there has appeared in the United States of America, a man, apostle of Jesus, whose name is Dowie. He claims that Jesus, in his capacity as God, has sent him into this world to invite people to the doctrine that there is no God besides Jesus.²

Hadhrat Ahmad^{as} then addressed himself to Alexander Dowie and stated that Dowie, 'who deifies Jesus and calls himself his apostle and also states that the prophecy mentioned in Deuteronomy 18.15 is fulfilled in his advent and he himself, is the Elijah and the apostle of this age, 'need not be anxious to destroy all Muslims.' He stated:

As regards Muslims, we wish to point out respectfully to Mr Dowie that there is no need, for the fulfilment of his purpose, to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's **god is true or our God**. That way is that Dowie need not repeatedly announce his prophecy of the destruction of all Muslims. He should keep me alone in his mind and should pray that of the two of us, the **one who is false may die before the other**. Dowie believes in **Jesus as god** and I consider him a **humble creature and a prophet**. The matter in issue is, which of us **two is in the right**. Mr Dowie should publish this prayer which should bear the testimony of at least one thousand persons. When the issue of the paper that contains this announcement reaches me, I too will pray accordingly and shall append to this prayer the testimony of a thousand persons, if God so wills.

I have not been the first to propose such a prayer. It is Mr Dowie who,

1. Leaves of Healing: Vol VII, No. 5, 26th May 1900

2. Review of Religions, Urdu, Vol. 1, No. 9, pp 342/348

through his announcements, has put himself in this position. Observing this, God, Who is jealous, has urged me towards this confrontation. It should be remembered that I am not just an average citizen of this country. I am the Promised Messiah, who is being awaited by Mr Dowie.

If Mr Dowie is true in his claim and Jesus is indeed god, this matter can be determined by the death of only one person; there is no need of destroying the Muslims of all countries. But if Mr Dowie **does not respond to this notice** and offer a player according to his boasts and is **removed from the world before my death, this would be a Sign** for all the people of America. The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by an attack of a wild beast. I grant Dowie a period of three months to make up his mind to comply with my request and I pray that God be with those who are true.

The method I propose is that Mr Dowie should come into the field against me with the permission of his false god. I am an old man of more than sixty six years of age. I suffer from diabetes, dysentery, migraine and deficiency of blood. I realise, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr Dowie possesses any power, he will certainly permit him to come forth against me. If, instead of the destruction of all Muslims, Mr Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will believe in Dowie as an apostle.³

This challenge by Hadhrat Ahmad^{as} was given wide publicity in the American press and some periodicals published the challenge almost verbatim.⁴

One American periodical gave an account of the challenge under the caption, 'English versus Arabic Prayer Contest,' and concluded with the remark:

3. Review of Religions, Urdu, Vol. 1, No. 9, pp 342/348

4. Literary Digest, 20th June, 1903; Burlington Free Post, 27th June, 1903; New York Commercial Advertiser, 26th October, 1903

'In brief, the Mirza has written to Dowie: You are the leader of a community. I too have several followers. The decision as to who is from God can be easily sought. Each of us should pray that whoever is false, God should take him away in the lifetime of the other. The one whose prayer is heard shall be considered from the true God. This indeed is a most reasonable and just option.'⁵

Alexander Dowie did not reply to Hadhrat Ahmad's^{as} challenge as demanded. However, in February 1903, he announced:

'I pray to God that Islam should soon disapper from the world. O God, accept this prayer of mine. O God, destroy Islam.'⁶

On 23rd of August 1903, Hadhrat Ahmad^{as} published another statement addressed to Dowie wherein he stated that 'one of the signs of Hadhrat Ahmad's^{as} truthfulness would be that if Dowie will accept his challenge **expressly or impliedly**, he will depart this life with great sorrow and torment **within** Hadhrat Ahmad's^{as} lifetime.'

However, since Dowie had not replied to Hadhrat Ahmad's^{as} challenge, Hadhrat Ahmad^{as} 'granted Dowie another seven months' and stated that 'if during this period, Dowie came forth in opposition to Hadhrat Ahmad^{as}, and made the required announcement, the world shall soon see the end of this contest.' Hadhrat Ahmad^{as} also reminded Dowie that he was 'about seventy years of age while according to Dowie's own statements, Dowie was hardly fifty years of age.'

Hadhrat Ahmad^{as} stated that 'if Dowie ran away from this contest, then he would call upon the people of America and Europe as witness and Dowie's flight from the proposed contest would be deemed to be his defeat and a species of death.' Hadhrat Ahmad^{as} concluded his statement with the declaration:

'Be sure, therefore, that a calamity will most certainly befall his Zion very soon.'

5. Argonaut, San Fransisco: 1st December, 1902

6. Leaves of Healing: 14th February, 1903

Alexander Dowie of Zion was at last forced into responding to Hadhrat Ahmad's^{as} challenge. In December, 1903, Dowie announced:

'There is a Mohammedan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir and people ask me why I do not send him the necessary reply? Do you imagine that I should reply to such gnats and flies? If I were to put my foot on them, I would trample them to death. The fact is that I merely give them a chance to fly away and survive.'⁷

Hence, Alexander Dowie had, with this statement, accepted Hadhrat Ahmad's^{as} challenge, **if not expressly, at least in an implied manner**. No sonner had Dowie issued this statement, his affairs began to decline. His health showed signs of deterioration; his followers began to question his claims and he encountered financial difficulties.

The feet in which Dowie of Zion took such pride gave way and far from being able to trample the Muhammedan Messiah, Dowie could not even rest them on the ground. He suffered a series of severe stokes of paralysis in October and December 1905 and he was taken to Mexico and Jamaica, in search of a cure which was never found.

Dowie's followers discovered that he indulged in heavy drinking and had also misappropriated funds of the organisation as a result of which he was deposed from his position. His wife and children too, deserted him and he spent the rest of his mortal life in physical misery and mental anguish. On the 7th of March, 1907, Alexander Dowie died, abandoned and disgraced.

At the time of Alexander Dowie's death, an American newspaper which had followed the progress of this controversy between Hadhrat Ahmad^{as} and Alexander Dowie observed:

'Dowie died a miserable death with Zion city torn and frayed by internal dissensions.'⁸

While the critics of Hadhrat Ahmad^{as} contend that he never prophesied the death of Dowie, American periodicals which witnessed the

7. Ibid: December, 1903

8. Boston Herald: 23rd June, 1907

controversy between Hadhrat Ahmad^{as} and Alexander Dowie stated:

'The Qadian man predicted that if Dowie accepted the challenge, he shall leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion. This was a grand prophecy: **Zion would fall and Dowie would die before Ahmad**. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test, for the challenger was 15 years the older man of the two and probabilities in the land of plagues and famines were against the survivor, but he won out.⁹

Another American journal which reported Alexander Dowie's miserable death in strict accordance with Hadhrat Ahmad's^{as} prophecy observed:

'Ahmad and his adherents may be pardoned for taking some credit for the **accuracy** with which the prophecy was fulfilled a few months ago.'¹⁰

9. Truth Seeker: 15th June, 1907

10. Dunville Gazette. 7th June, 1907

GLOSSARY

Ahle Hadith: [lit. Followers of the Holy Prophet's^{sa} Traditions.] A term taken on by a certain section of the Muslim Community to identify themselves as a distinct Muslim sect. Some factions of the Ahle Hadith tend to give precedence to the Traditions of the Holy Prophet^{sa}, over and above the Holy Quran

Ahmadiyya Muslim Community: Community founded by Hadhrat Mirza Ghulam Ahmad^{as} of Qadian. Named after the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}, who, besides being named Muhammed^{sa}, was also called Ahmad^{sa}.

Allama: A learned person.

Arya Samaj: Religious order within the Vedantic religion.

^{as}: [abb. Alayhesalatoo was Salaam] May peace and mercy of God be upon him. Islamic salutation normally reserved for God Almighty's apostles.

Begum: Title of respect for Muslim lady.

Dadjall: The Anti Christ prophesied in the Traditions of the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}.

Hadhrat: Title of respect and honour for religious personalities.

Hadj: Pilgrimage to the holy precincts of the Ka'bah at Mecca held annually in the Islamic month of Zul Hujj.

Haviaah: The lowest regions of Hell.

Hindu: Pre-Islamic culture of the Indian sub continent. In modern usage, this term is normally used to identify the Vedantic religion and its followers.

Hudaibiyya: Tract of land situated a few miles outside Mecca.

Istikara: Prayer addressed to God Almighty to solicit His assistance and guidance in a particular matter.

Ka'bah: The holiest shrine in the Islamic faith situated at Mecca in Saudi Arabia.

Khalifatul Masih: Successor to the Promised Messiah.

Khatamal Anbiyya: [lit. Seal of Apostles] Expression reserved for the leader of God Almighty's apostles, Hadhrat Muhammed Mustapha^{sa}.

Khataman Nabiyeen: [lit. Seal of Prophets] Expression reserved for the leader of God Almighty's prophets, Hadhrat Muhammed Mustapha^{sa}.

Maulana: Title of respect for a Muslim priest.

Maulvi: A Muslim priest.

Mullah: Muslim priest.

Musleh Mawood: The Promised Son.

Nineveh: Capital of the ancient Assyrian Empire. Hadhrat Jonah^{as} was sent as a Messenger unto the people of this city.

Padre: Member of a Christian priestly order.

^{ra}: [abb. Radi Allahu 'anhu] May God be pleased with him. Islamic salutation of peace normally reserved for companions of God's apostles.

Rupee: Unit of currency used in India and Pakistan.

^{sa}: [abb. Sallalla hu 'alayhe wassallam] May God shower His mercy and peace upon him. Islamic salutation normally reserved for the Holy Prophet of Islam, Hadhrat Muhammed Mustapha^{sa}.

Saheb: Title of respect placed after a person's name.

Ulema: Muslim divines and scholars.

Umra: Lesser pilgrimage to the holy shrine of Ka'bah in Mecca which may be performed at any time of the year.

Vedantic: Pertaining to Vedanta philosophy. Religion of the Indian sub continent, more commonly known as Hinduism.

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 Vakil, Amritsar
 Zamindar, Lahore

INDEX

Adamson, Ian: 36,39
 Ahle Hadith: 23
 Ahle Hadees: 23-4,50-2
 Ahmad, Hadhrat Mirza Bashir: 57-8
 Ahimad, Hadhrat Mirza Bashiruddin Mahmud: 57-62
 Ahrar: 60-1
 Al Fazl: 23
 Aligarihi, Maulvi Ismail: 28
 Al Wasiyyat: 46
 American Mission, Sialkot: 35
 Amritsar: 33
 Amritsari, Maulvi Sanaullah: 19-30,38-40,51
 Androoni Bible: 34-6
 Anjam Athim: 24-5
 Ata Ullah so Sanaullah: 30
 Athim, Abdullah: 22,31-44
 Arya Samaj: 14,22,32
 Azhar, Maulvi Zafar Ali: 61
 Badr: 26,58
 Bashir the First: 53-8
 Bashir the Second: 56-8
 Batalvi, Muhammed Hussain: 23,33
 Beg, Mirza Ahmed: 10-5,17-21,23
 Beg, Mirza Mahmud: 18
 Beg, Mirza Ishaq: 19,21
 Begum, Hadhrat Nusrat Jehan: 16
 Begum, Inayat: 19
 Begum, Khurshid: 15,19
 Begum, Mahmooda: 19
 Begum, Muhammedi: 10-23
 Bibi, Hurmat: 16,19
 Catholic Church: 63
 Christianity: 14,22,31-44
 Civil and Military Gazette: 62
 Clarke, Rev. Martin: 31-4,41
 Dard, Nawab Mir: 16
 Das, Rev. Thakar: 32,35-6
 Din, Hazrat Maulana Nurud: 16
 Din, Mirza Imamud Din: 13,15
 Din, Mirza Kamalud: 15
 Din, Mirza Nizamud: 14-5,19
 Din, Rev: Imamud: 32,41
 Dowie, Alexander: 28,63-8
 Elijah: 63,68
 Fatehpuri, Allama Niaz: 60
 God: 10-2,14,18-9

Hakeem, Dr. Abdul of Patiala: 45-52	Muhammed, Mirza Gul: 14-5,19
Hassan, Mirza Ahmad: 19	Muhammed, Mirza Sultan: 18,20-3
Haq, Chaudhry Afzal: 61	Muslim League: 60
Hindu: 14	
Holy Quran: 10-2,14,18-9,32-3,37	Nineveh: 8-9
Hoshiarpur: 53	Nisa, Omrun: 13,19
Hudaibiyya, Treaty of: 3-4	Noah, Hadhrat: 4
	Noor Afshan, Ludhiana: 35-6
Ijaz Ahmadi: 25	
Imam Mahdi: 20	Paisa Akhbar, Lahore: 50-2
India: 15,23-4,30	Phanda, Muhammed Baksh: 31-2
Ismat: 54	Promised Messiah: 20,63,66-8
Israel, House of: 7	Punjab Religious Book Society: 35
	Qasoori, Maulvi Dastgir: 28
Jesus Christ: 33,35-6,42-3,64-5	
Jinnah, Muhammed Ali: 60	Ram, Lekh: 22
Jonah, Hadhrat: 8-9	Review of Religions, Qadian: 47,58
	Riyaz Hind, Amritsar: 31
Kazzab, Musailma: 29	
Khan, Maulana Yakub: 62	Saheba, Tai: 19
	Seeratun Nabi Conferences: 59
Leaves of Healing: 63	Shudi Movement: 59
Lot, Hadhrat: 61	Stanton, Rev. Herbert: 32
Malkan Apostasy Movement: 59	Tashhizul Azhan: 58
Masih, Rev. Fateh: 32,43	
Mary, Hadhrat: 42-3	Umar, Hadhrat: 4
Mawood, Musleh: 53-62	Ulema of Mecca: 30
Mecca and Medina: 3-4,30	
Moses, Hadhrat: 7	
Muhammed, Hadhrat: 1-6,10-2,14,17-9,29,32-3,35--7,46,63-4	Zaid: Hadhrat 17
	Zainab, Hadhrat: 17
	Zion City: 63,66-8

